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GAZETTEER

BANNU DISTRICT.

PART A.

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CORRECTION SLIP.

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9 & 10.	Sub-head in the margin.	*Read*	"Shrubs and other plants" for "Trees"
9.	31	"	"(Lallemantia Royleana)" for "(Lallemnatia Royleana)"
11.	Statement in column of species.	"	"(Farsetia Hamiltonii)" and "(Capparis Aphylla)"
22.	19	"	"Affect" for "effect"
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41.	2 from bottom.	"	"later" for "latter"
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Chapter I, A.

Situation.

THE Bannu district of the North-West Frontier Province is situated between north latitude 32° and 33° and east longitude 70°—24′ and 71°—8′. The derivation of the name Bannu is shrouded in obscurity. The Bannuchis claim to be descended from one Bannu the wife of Shitak and their tradition has it, that the valley was named after the mother of the conquering tribe. But from the fact that the Chinese pilgrims Fai Hiun and Hiuen Tsang allude to Akra the ancient capital and the valley generally as "Pona," a name not far removed from the modern Bannu, it is probable that the derivation given above is of later date than the name which it purports to explain.

Derivation.

Area and boundaries.

The district according to the Revenue Survey comprises an area of 1,748* square miles with an extreme length from north to south of 52 miles and an extreme breadth from east to west of 34 miles. It is bounded on the north by the hills of Waziristan, on the east by the Kohat district of the North-West Frontier Province and the Mianwali district of the Punjab, on the west by the Wazir and Bhitanni hills, on the south and south-west by the Dera Ismail Khan district. On the north and north-west of the district the boundary runs along the base of the hills from near Latammar to the Kharoba *nulla*. For the remainder of its course the boundary does not follow the natural features of the country, the Pezu and Paniala estates lying to the west and east of the ring of hills which encircle the Kurram basin, while a wedge of the Kohat district interposes between the Bannu *Thal* and the Maidani range.

General configuration and scenery.

The Bannu valley is an almost circular basin shut in on all sides by mountains and drained by two rivers, between which lies a tract of richly irrigated country, thickly populated, well wooded and traversed by numberless streams and water-courses. South-east and west of this oasis lie the arid plains inhabited by the Marwats and Wazirs. Bannu as a district can hardly be called picturesque. But nothing can be prettier or more idyllic than the scenery in Bannu proper† on a May morning when every Bannuchi is out harvesting. The yellow corn, the green trees, the murmuring water, the

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* The first Revenue Survey included a large tract of Independent Territory. The area according to the revised Settlement Survey was 1,675 square miles.

† Here and elsewhere Bannu proper denotes the canal irrigated portion of the district.

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Physical aspects.
General configuration and scenery.

reapers, the white sheep with their tinkling bells and lastly the abrupt grey hills in the background make up as pleasant a picture as can be seen in any country. Scenery on a grander scale is not wanting. To the north the everlasting snows of the Sufed Koh are visible above the Wazir hills, to the west Pirghal and Shiwidar tower above the valley, while far to the south appears the massive plateau-like crest of the *Takht-i-Suleman*.

Mountains.
Wazir hills.

The district is bounded on the north and north-west by a wall of hills termed collectively the Wazir hills the highest of which is the Gabar (6,378 feet) 30 miles south-west of the city and cantonments. Not less conspicuous in the north-east of the district is the strangely shaped summit of Kafirkot (4,004 feet).

Bhitanni range.

A little south of the Gabar the Suleman range throws out towards Sheikh Budin a low spur of crumbling sandstone hills known as the Bhitanni range, which comes to an end at the Pezu Pass. Immediately to its east rises the Sheikh Budin mountain.

Sheikh Budin range.

From Sheikh Budin a low spur runs east-north-east as far as the Kurram at Tang Darra, and except towards its eastern and western extremities serves to separate this district from that of Dera Ismail Khan. Of its several names the best known is the Sheikh Budin or Marwat range and among natives Shin Ghar or Sabz Koh. The Sheikh Budin hill on which is situated the sanitarium of the district is always referred to by the people as "Ghwund" or the hill. From Tang Darra northwards runs the range known as the Khattak or Maidani hills. As far as the Mitha Khattak torrent the range is very low, its watershed separating the Marwat Tahsil from the Isa Khel Tahsil of the Mianwali district, but north of that torrent it rises to an average height of over 2,000 feet above the plain.

Maidani range.

Rivers.—
The Kurram river.

The Kurram rises in the southern slopes of the Sufed Koh and after traversing the Kurram valley forms for a few miles the western boundary of the Kohat district; the river then rushes through the Wazir country where it is joined by its principal tributary the Kaitu and finally debouches into British territory five miles north-west of Bannu city. For the first ten miles of its course through the district its bed is filled with stones and boulders, stiff clay banks rise abruptly on either side to a height of from ten to thirty feet and the width from bank to bank varies from a quarter to three-quarters of a mile. Below the point where the stony bed merges into one of clay and sand, the width increases and the banks are less precipitous and composed of less cohesive materials. In places long stretches of marsh and swampy ground lie between the flowing stream and the uplands on either side. Such ground is not unsuited as pasture land for cattle and in places produces enormous quantities of reeds which are highly prized for thatching. After traversing the Tahsils of Bannu and Marwat in a south easterly direction, the Kurram breaks through the low sandstone hills at Tang Darra "the narrow pass" whence a few miles further eastward it finds its way to the Indus. In its diagonal

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Physical aspects.

The Kurram river.

course of about 52 miles through the district the Kurram falls over 400 feet. Its pace is consequently very rapid. Except in the winter and early spring months its water is always surcharged with a rich fertilizing silt drawn down from an immense catchment area of hills and valleys. It is subject to sudden and prolonged rises, and before the present bridge was built, it was sometimes impossible to cross for several days at a time. In April 1878 the 4th Punjab Infantry were detained on its left bank within a mile of cantonments for a whole week. Quick-sands are not uncommon in the sandy bed of the river and crossing without a guide is always dangerous. The catchment area of the Kurram river with its tributary, the Kaitu, has been estimated at roughly 4,215 square miles.

The volume of water in the river varies greatly from month to month. In March there is, as a rule, heavy rain both on the hills and in the plains : this added to the melting snow almost invariably results in a high river. In April and May there is seldom rain in Bannu but constant showers in the Kurram valley produce occasional freshets. During June the river is very low. From July to the middle of September the summer rains in the Kurram valley ensure a large supply of water and frequent floods. From the 15th September till the winter rains, which may be expected towards the end of December, the discharge is limited and floods are infrequent. From January onwards the supply of water is, as a rule, ample. It is unfortunate that in the autumn when the maize is ripening and the wheat is being sown, when the maximum supply of water is required, the river is at its lowest, a fact which dominates the many irrigation problems of the district.

The Tochi or Gambila.

The Tochi river, which enters the plain eight miles west of Bannu city, rises 80 miles further to the west in the high mountains from which the Ghazni river flowing to the south-west and the Gomal river left branch also find their source. The drainage area is 2,500 square miles. In 1877 the Settlement Officer was able to write of this river "The supply though never superabundant is sufficient, but occasionally when no rain falls in the hills in the spring and early months it fails and the *rabi* crops are burnt up." Since the British occupation of the Tochi valley in October 1895 irrigation in Upper and Lower Daur has gradually extended : the supply of water passing on to the Bannu valley has fallen off year by year and is now so small and uncertain that the crops dependent on the Tochi for irrigation have greatly deteriorated. What water reaches the Bannu district is at once drawn off by the Wazir and Bannuchi canals. Down to the villlage of Hawed the bed of the Tochi is dry except in flood time. But here springs occur and though most of the water is taken up by the Hawed canals a small stream passes on to Marwat. Two miles east of the village of Hawed, the Tochi is joined by a hill torrent known as far as the Akra mounds as the Baran but thence as the Lohra. At the point where the change of name takes place are numerous springs. Though two canals are taken out of the

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Lohra at this point sufficient water escapes to form with the Tochi a perennial stream known from the point of junction as the Gambila which eventually unites with the Kurram three miles below Lakki.

Hill torrents.

Being surrounded by hills the Bannu basin receives the discharge of numerous hill torrents. In several of these a small but constant stream runs during the cold weather,* but for the most part they are dry save only whilst rain is falling within the catchment areas, or for a few hours after the rain has ceased. As the catchment areas are not large and as the rainfall of the district and surrounding hills is very scant and condensed into occasional, though heavy, discharges it follows that much of the water when it does come runs to waste, the humble contrivances of the *zamindars* being unequal to the stemming and storing of sudden floods. The beds of many of these streams have so deepened in the course of ages that they now defy all the irrigation efforts of the peasantry. Once the water passes beyond the hills and enters the soft deep soil of the plains the bed of the stream sinks suddenly to from 40 to 150 feet below the level of the surrounding country. From the torrent bed the banks of the channel rise up perpendicular, abrupt, hidden to the last from the traveller's view. "As you ride along" Mr. Lyall has remarked, "in an apparently unbroken plain you are suddenly brought up by finding yourself on the verge of one of these cañons."

Hill torrents in Bannu Tahsil.

The Bannu Tahsil has four main hill torrents. The largest is the Kashu with its tributary, the Jour, which carries the drainage of the Khattak hills through the *Thal* to the Kurram. Owing to the depth of its bed and the brackishness of its water it is almost useless as an irrigator. But in both the Kashu and Jour sweet water is found at a depth of 4 to 6 feet from the surface, and water holes in the beds of these torrents provide the Hathikhel Wazirs with drinking water. Next comes the Baran *nulla* which enters the district half way between the Kurram and the Tochi and joins the Gambila below the Akra mounds. The two remaining torrents are the Khaisora and the Shaktu which irrigate the lands of the Utmanzai Wazirs.

The catchment area of these torrents is given below:—

	Square miles.
Kashu	... 273
Baran	... 158
Khaisora	... 291
Shaktu	... 211

Hill torrents in Marwat Tahsil.

The hill torrents of Marwat are very numerous. In the sandy tracts of the south and east only a small area is irrigated from this source as there is no suitable material from which dams can be constructed and the torrent beds lie far below the surface of the plain.

* Water continually flowing is called "*tand*" by Pathans.

In western Marwat where the soil is a stiff clay, the hill torrents are more generally turned to account. Of these the most important are the Nugram and Kharoba.

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The valley.

Central.

The Bannu district may be conveniently divided into four distinct tracts. In the centre, situated chiefly in the Kurram-Gambila *Doab*, lies the tract irrigated by the Kurram canals, the garden of the district.

Thal.

To the east of the Kurram lies the *Thal* the south of which is in the possession of the Marwats, the north inhabited by Wazirs. This is a flat sandy country, once a no-man's land, the battlefield of Khattaks, Marwats and Wazirs, later the grazing ground of countless flocks and herds, the property of the winter immigrants from the Wazir hills, now partitioned amongst the rival tribes and given over to peaceful cultivation. In the winter nothing could be more desolate and uninviting. In the spring the whole expanse is chequered with the light and dark green squares of the wheat and gram.

Southern.

The south of the district, the stronghold of the Marwat clan, is made up of undulating downs of sand, dotted with '*ber*' and '*jand*' trees, and furrowed at regular intervals by deep torrent beds which carry the drainage of the Sheikh Budin range to the Gambila. This light soil liberally repays cultivation, and in good years the whole plain from the Gambila to the hills is covered with crops. In both the *Thal* and southern Marwat, water is at a great distance from the surface, and during the eight or nine months that the village tanks are dry drinking water has to be carried on donkeys from the Gambila or the Kurram. The distance of the villages from the river is commonly over five and in one instance as much as fourteen miles. At Shahbaz Khel a well was sunk to a depth of 180 feet without finding water, while at Tittar Khel though water was found at a depth of 150 feet, it proved too brackish for drinking purposes. The only wells on the road from Gambila to Pezu are in the beds of the Nihara and Kharoba torrents at Ghazni Khel and Tajizai. Elsewhere in southern Marwat there are wells at Pezu in the bed of a torrent, at Lakki on the banks of the Gambila and at Abba Khel where the sand gives place to a stiff layer of clay. At the foot of the Sheikh Budin range are a few water holes in the Surban ravine but in the hottest season of the year they dry up and the supply is never sufficient for more than a few households. With the exception of these wells the plain between the Gambila and the Sheikh Budin range is absolutely waterless. In the Marwat *Thal* there are no wells, the Government well at Landiwah having proved a failure. In the excavation of wells the Wazirs have shown more enterprise and met with more success than the Marwats. In addition to water holes in the Kashu bed they have dug deep wells at Landi Jallandar but the masonry work is very rough and may have to be replaced. The possibility of boring artesian wells in this tract is at present under consideration.

Western.

There remains the western portion of the district. Of this the northern half, as in the *Thal*, belongs to the Wazirs, the southern to the Marwats. The soil is a fairly stiff clay covered at the foot of the hills

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Western.

by a layer of stones. The whole country is intersected by hill torrents and deep ravines. Without a guide it is impossible and even dangerous to strike across country. Cultivation is entirely dependent on hill torrents and the fields are highly embanked to catch the occasional floods. In the *nulla* beds and the water-courses the tamarisk tree flourishes. Otherwise vegetation is scanty except in the spring when after heavy rain wild flowers and herbs spring up in every direction. Water is generally obtainable from wells sunk in the torrent beds.

GEOLOGY.

The Bannu district consists of a great alluvial plain hemmed in by low mountain ranges. There is very little of geological interest within the immediate limits of the district. Of the constitution of the alluvium little is known. From the Waziristan hills on the west great talus fans of boulders and gravel run down to the plain and are overlain by a stiff clay silt. This stiff clay forms the northern and north-western parts of the district. Irrigated by a large number of small canals it is of unusual fertility. To the south and east the immediate surface is composed of incoherent sand washed down from the Bhitanni and Marwat ranges. This part of the district suffers considerably from blown sand, and sand dunes may be seen in many places. The district may at one time have been a lake. At present the Kurram and its many tributaries find their way to the Indus through the Darra Tang, a narrow gap in the eastern range. Where the streams run through the stiff clay deposit, deep gorges have been formed. The ranges forming the immediate boundary of the district are composed of rocks of Siwalik age. To the west Upper Siwalik conglomerates passing gradually down into Lower Siwalik sandstones and clays dip steeply to the east below the Bannu plain. To the south and east the Upper Siwalik beds are not seen, the hills being composed of Lower Siwalik beds dipping under the Bannu plain. These rocks are usually unfossiliferous but some fossil bones have been found in the Marwat range.

The Siwalik rocks may be taken as the equivalents of the Upper Miocene and Lower Pliocene of Europe. The uplift which gave rise to these low ranges is of Upper Pliocene age. Within the limits of the district strata older than the Lower Siwaliks are only met with at one point. At Sheikh Budin from under the prevailing upper tertiary sandstones are exposed in order cretaceous, jurassic, triassic, and carboniferous beds. These strata are much contorted and faulted, and it is due to their weather-resisting properties that Sheikh Budin stands out so well above the surrounding country. The rocks exposed here are in general extremely fossiliferous.

Although not included in the Bannu district, the Waziristan hills rising into mountain ranges are deserving of notice. Below the upper tertiary conglomerates and sandstones are exposed middle and

lower tertiary limestones and shales. These are succeeded by cretaceous, jurassic and apparently triassic rocks. Into the latter shales and limestones, the upper cretaceous basic igneous intrusions of serpentines, gabbros and diorites have been forced. These are succeeded by lower tertiary shales and limestones which form the highest points of the Waziristan hills. Just beyond the limits of the district on the east, the eastern face of the Maidani range is composed of lower tertiary (nummulitic) strata. The coal which is found here is now being worked and placed on the market.

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FLORA.

Trees.

The principal trees of the district are the *shisham* (*Dalbergia Sissoo*), the mulberry (*Morus Alba*), the date palm (*Phœnix Dactylifera*), the willow (*Salix : sp*), the *ber* (*Zizyphus Jujuba*), the *jand* (*Prosopis spicigera*); the *kikar* (*Acacia Arabica*) the *farash* (*Tamarix Articulata*), the *sirin* (*Albizzia Lebek*), the *jal* (*Salvadora Oleoides*,) the *rohira* (*Tecoma Undulata*) and the *karil* (*Capparis aphylla*). In addition to the above fine specimens of the bohar (*Ficus Indica*) and the *pipal* (*Ficus Religiosa*) are to be found in the irrigated tracts while the palosa (*Acacia Modesta*) and the *kao* (*Olea Cuspidata*) are fairly common on the Sheikh Budin range. The fruit gardens of Bannu proper also produce mangoes, pomegranates, peaches, plantains, oranges, pears, apples, plums, loquat and grapes ; but the fruit is rarely of good quality, as the winter is too cold for tropical and the summer too hot for temperate fruit to thrive without special care and attention. The fruit trees once planted are left to nature to develop and the stiff soil of the valley often hampers the expansion of the roots.

The shisham (Pushtu: *Shiwa*) is the most valuable tree in the district and is in great demand for all kinds of wood work. The *shisham* thrives only in the irrigated tracts but so well does it take to the soil of Bannu that, when the sugarcane roots are dug out after the third or fourth year, numbers of young *shishams*, which have sprung up in the cane, have to be rooted up at the same time.

The mulberry (Pushtu : *Tut*) is found, as a rule, on the edge of water-courses. Several roads round the city are lined with these trees. When the trees are in fruit the Bannuchis turn out in thousands to collect mulberries and it is said that a few of the poorer classes eat nothing else during this season. It is certainly a fact that a large number of Bannuchis render themselves dangerously ill by the practice. Deaths from a surfeit of mulberries are not uncommon. The wood is used for bedstead legs, axe-handles, etc. Sericulture is unknown.

The date palm (Pushtu : *Khajir*) is found on either bank of the Kurram chiefly in the neighbourhood of Jhandu Khel and Ghoriwala, where large groves are common and the hamlets are studded with

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Trees.

trees. The dates before they ripen are tied up in bags of matting to keep off the birds. The wood is used for country bridges or fuel, but the tree is not turned to so many uses as in other parts of India. Mats, ropes, fans, etc., are rarely made from the leaves or fibre. If a female tree ceases to fruit it is the custom to burn the top of the tree, a practice which is said to revive its fertility. The useful dwarf palm (*Chamerops Ritchieana*—Pushtu : ***Mazarra***) is also found on the Sheikh Budin hills above 2,000 feet elevation but does not grow in sufficient quantities for commercial purposes as in the Kurram and Miranzai valleys.

The willow (Pushtu : ***Wala***) is always found on the edge of a water-course. The wood is used for sword hilts, but otherwise the tree is of little use.

The ber (Pushtu: ***Bera***) grows all over the district and is common not only in Bannu proper but even on the sandy plains of the *Thal* and southern Marwat. The fruit of the *ber*, the wild plum, is much appreciated by the people and is sold in Bannu at the Friday fair. The fruit of the Gumatti trees has the highest reputation of any sold in the city. The wood is used in the construction of door frames.

The jand (Pushtu: *Dakkai*) is common in the sandy tracts of Marwat and is chiefly used for fuel. Camels and goats are fond of the foliage. The timber is also burnt for charcoal.

Kikars have been planted along the road side but do not appear to be indigenous to the district.

The farash (Pushtu : *Ghaz*) is chiefly found on the stiff unirrigated lands in the north-west of the district. From the wood are made wooden vessels, yokes for bullocks and bedstead legs. The galls are used in dyeing and tanning. Tamarix Gallica (Pushtu : *Surghaz*) is found in the bed of the Kurram and Gambila rivers. The twigs are used in making baskets and brooms. Both varieties of tamarisk form one of the chief staples of camel fodder.

The *sirin* is grown only for its shade and, though common on the road sides, is seldom met with elsewhere. It thrives even in the most sandy parts of the district. The fruit ripens in May and June and is occasionally brought into Bannu for sale. The wood is commonly used as fuel by Marwats and Wazirs.

The *rohira* is found south and west of the Gambila and may be recognised by its bright orange red flowers. The wood is easily worked and takes a very high polish. The bark is used by Mochis in tanning.

Shrubs and other plants.

Harnauli (*Ricinus Communis*—Pushtu : ***Rand***) the castor oil plant grows wild on the banks of the water-cuts. The leaves are applied externally in cases of rheumatism but no other use is made of the plant.

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Trees.

Kangan Khar—(*Haloxylon Recurvum*—Pushtu: *Tor Tuman*) is found in the north-west of the district, chiefly in the neighbourhood of the hamlet known as Zindai. The shrub ripens about October and is cut and allowed to dry in the sun for about a fortnight. It is then burnt in a pit when it exudes a liquid substance. This collects at the bottom of the pit and is then allowed to cool for three or four days when a solid cake is formed. This cake is a coarse form of *sajji*. *Lota Khar* is not manufactured in this district. *Haloxylon Multiflorum* (Pushtu: *Spin Tuman*) is also found in the same locality. No *sajji* is manufactured from this plant. It is mixed with water and pounded, while still green, into balls which are sold for washing clothes. A form of barilla, inferior to that obtained from Haloxylon Recurvum, is prepared from two other plants also found between the Tochi and the hills. These are the Gora-lana (*Salsola Fœtida*) and the Phisak Lani (*Suæda Fructicosa*) known to the people as *Khar Zamai* and *Tor Zamai*.

The ak (*Calotropis Procera*—Pushtu : *Aspalmaka*) is the most common shrub in the sandy parts of the district. The sap is used by native *Hakims* and pillows are occasionally stuffed with the seed floss but on the whole it is a most useless plant.

The kartumma (*Citrullus Colocynthus*—Pushtu : *Marghuna*) is a common creeper throughout the district and the fruit is often given to horses. Colocynth apples are eaten by sheep and goats without any ill effects. The kernels of the seeds are eaten for stomach disorders.

Isfaghol (*Plantago Ovata*) is a valuable herb found in great abundance on the Sarra Darga plain of Marwat. *Isfaghol* is widely used by native practitioners. The seeds boiled in water are considered cooling and demulcent and are chiefly employed in diarrhœa, dysentery, other derangements of the digestive organs and fever. The seeds are picked by the local Marwats and sell at three or four seers the rupee.

Tukhm malanga (*Lallemnatia Royleana*) also grows wild on the Sarra Darga plain. Like *Isfaghol Tukhm Malanga* derives its value from its mucilaginous seeds but, as a rule, the seeds of this herb are mixed with *Isfaghol* and seldom taken alone.

Jawan (*Alhagi Maurorum*, the camel thorn—Pushtu : *Tandon*) grows in great profusion on irrigated lands that are left fallow and affords good grazing for camels. The *zamindars* are put to some trouble in removing the plant before sowing.

Harmal (*Peganum Harmala*—Pushtu : *Sponda*) is found in the unirrigated tracts of the district. The seeds known as *Spalani* are thrown on a fire and the smoke is then supposed to have a beneficial effect on ulcers and abscesses.

Rhazya Stricta (Pushtu : *Gandera*) is one of the most common plants found in the *Thal* and southern Marwat. The leaves are somewhat bitter but it serves as fodder. The juice is also used as a drug.

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Trees.

Khippi (*Crotalaria Burhia*—Pushtu : *Sassa*) is found in the unirrigated tracts and is used by the Jani Khel Wazirs for making ropes. The plant is greedily eaten by camels, cattle and goats.

Kandiari (*Echinops Echinatus*—Pushtu : *Kazhbera*) is a prickly plant that grows on irrigated lands left fallow. Poor people mix the seeds with their cakes to eke out their grain.

Bui (*Aerua Javanica*) is a useless plant very common in the unirrigated parts of the district. The dry branches are used for heating ovens but for no other purpose.

Balanja. (*Calligonum Polygonoides*) is a common shrub in the *Thal* and the south-east of the district. The wood is commonly used as fuel by the Marwats and is also planted in hedges.

Cassia Abovata is also found and is used as a purgative like the true Senna.

A very noticeable plant growing abundantly everywhere in fields north of the Gambila river is the *Iris Sisyrinchium* (Pushtu : *Piuzikai*). Along the canal banks are found dock *Rumex Dentatus* and *Verbena Officinalis* which may be found also on the divisional bands of fields. *Heliotropium Undulatum* is not uncommon and *Mentha Sylvestris* (*Royleana*) at times lines the banks of the canals. Several varieties of *Lactuca* are abundant. Another very common plant growing chiefly in wheat fields on the sandy soil south of the Gambila river, is *Farsetia Hamiltonii* (Pushtu : *Milongai*) this is collected largely for fodder by the people. A plant of apparently economic value found everywhere is *Euphorbia Sanguinea*, (Pushtu : *Prutawangai*) a small trailing plant growing flat with the surface of the fields. It is used by the dyers as a mordant. *Argyrolobium Roseum* is another fodder plant. Two varieties of *Chenopodium*, *Murale* and *Blitum* have been noticed on the north of Gambila, the former growing in the fields, the latter on canal banks. A stiff grey shrub *Withania Coagulans*, (Pushtu : *Shapiunga*) is found on dry soils and grows abundantly in the hills. The fruit is collected and pressed into cakes or balls and is sold at Bannu. It is given to horses for colic. The seeds are used in curdling milk. The herbaceous plants of the Shiekh Budin range are numerous. Amongst them may be noticed, the *Phlomis Cashmeriana*, a heavy rigid shrub, the stem and undersides of the leaves covered with a white cottony tomentum. *Inula grantioides*, a small plant with yellow flowers is also found at the same altitude.

Grasses.

In addition to the common grasses, *Kundr* (*Typha Angustifolia*) and *Kana* (*Saccharum Spontaneum*) grow in large quantities and are generally turned to account by the people. *Kundr* (Pushtu: *Dila*) is used in making huts, mats and charpoy strings. *Kana* (Pushtu: *Karka*) is used for roofing huts, making ropes, chicks, etc. Both are found on the river banks, but *Kana* also grows on the sandy plains of Marwat. Kana is largely grown on newly excavated canals to bind the banks and it is of great use in binding shifting sand and reclaiming land run to waste.

A list of the commoner trees and plants is given below in their botanical order:— **Chapter I, A. Physical aspects.** Trees and plants.

Order.	Species.	Order.	Species.
Cruciferæ ...	Farsetia. Hamiltonii.	Verbenaceæ ...	Verbena Officinalis.
Capparideæ ...	Capparis. Aphylla.	Labiatæ ...	Mentha Sylvestris. Lallemantia Royleana. Phlomis Cashmeriana
Tamariscineæ ...	Tamarix Gallica Tamarix Articulata.	Plantagineæ ...	Plantago Ovata.
Zygophylleæ ...	Fagonia Arabica.	Amarantaceæ ...	Aerua Javanica.
Rutaceæ ...	Peganum Harmala.	Chenopodiaceæ ...	Chenopodium Murale. Chenopodium Blitum. Suæda Fructicosa. Suæda Maritima. Haloxylon recurvum. Haloxylon multiflorum or anabasis multiflora. Salsola Fœtida.
Rhamneæ ...	Zizyphus Jujuba.	Polygonaceæ ...	Calligonum Polygonoides. Rumex Dentatus.
Leguminosæ ...	Argyrolobium roseum Crotalaria Burhia. Astragalus (sp). Alhagi Maurorum. Dalbergia Sissoo. Prosopis Spicigera. Acacia Arabica. „ Modesta. Albizzia Lebek.	Euphorbiaceæ ...	Euphorbia Sanguinea. Ricinus Communis.
Cucurbitaceæ ...	Citrullus Colocynthus.	Urticaceæ ...	Ficus Indica. „ Religiosa.
Ficoideæ ...	Mollugo Cerviana.	Moraceæ ...	Morus Alba.
Compositæ ...	Erigiron Canadiensis Inula Grantioides. Echinops Echinatus. Centaurea Calcitrapa Lactuca (sp).	Salicaceæ ...	Salix (sp).
Oleaceæ ...	Olea Cuspidata.	Irideæ ...	Iris Sisyrinchium.
Salvadoraceæ ...	Salvadora Oleoides.	Palmeæ ...	Phoenix Dactylifera. Chamerops Ritchieana.
Apocynaceæ ...	Rhazya Stricta.	Typhaceæ ...	Typha Angustifolia or Angustata.
Asclepiadeæ ...	Calotropis Procera.	Gramineæ ...	Saccharum Spontaneum.
Boragineæ ...	Heliotropium Undulatum.		
Orobanchaceæ ...	Cistanche Tubulosa or Phelipaea Calotropidis.		
Bignoniaceæ ...	Tecoma Undulata.		
Solanaceæ ...	Withania Coagulans.		

FAUNA.

Wild animals.

The Bannu district is not rich in fauna, and the absence of animal life on the Marwat plains is a most striking and depressing feature of that country. It is possible to ride for miles without seeing an animal of any description. On the hills leopards are still to be found.

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Wild animals.

Occasionally a bear visits the district from the Wazir hills. The straight horned *markhor* and the urial are found on the Sheikh Budin range. Gazelle or ravine deer are fairly numerous in the neighbourhood of Janikhel. Hyænas, wolves and jackals are found wherever there are ravines. In the irrigated tracts hedgehogs, mongoose and field rats are common. At the foot of the hills porcupine are sometimes seen. Squirrels are not uncommon though it is said in the last edition of the Gazetteer that thirty years ago there were none in Bannu, and that an attempt to introduce them had failed. Hares are seldom met with, but occasionally after heavy floods in the Indus large numbers come up from the *Kachi* to the tract between the Paniala ravine and the Sheikh Budin hills. At such times the Marwats turn out in force and in a few weeks exterminate them. Otters are occasionally found in the canals.

Birds.

Though Bannu proper teems with bird life, the district as a whole is ornithologically deficient. Owing to the monotony of the flora many genera and species common in the neighbouring district of Kohat are here unknown. The district is devoid of those *jungles* and *rakhs* beloved of families such as the Crateropodidæ, Emberizinæ, Fringillidæ, Pici and desert forms of the Sylviidæ. On the other hand if the Passeres are poorly represented, the orders comprising the different varieties of "water-fowl" are abundant. The numerous *jhils* and the fine waterway of the Kurram river are the haunt of numbers of wild fowl in the winter and during the spring and autumn migrations. The Kurram river is no doubt one of the main routes of the ducks, waders and shore birds from the Lower Indus and the Manchar lake in Scinde to their far off northern breeding grounds. Vast flocks of wild ducks, geese, waders, gulls and terns are to be seen asleep on the sand banks or flying above the stream beyond Naurang in the months of February and March.

The district thus affords excellent duck and snipe shooting: the most famous *jhils* are those of Ghoriwala and Adhami but there are many others. Owing to the geographical position of the district, summer and winter see a vast change in the aspect of the avifauna. In the winter Palæarctic forms largely predominate. From March onwards these forms are gradually replaced by sub-tropical species of which the district forms a breeding ground.

The following is a list of birds observed in the district. The letters against the names of the birds denote as follows :—

R. Resident.
W. V. Winter visitor.
S. V. Summer visitor breeding locally.
M. Migrant or on migration.

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Serial No.	Scientific name.	English name.	
1	Corvus corax	The raven	W. V.
2	" Corone	The carrion crow	W. V.
3	" Macrorhynchus ...	The jungle crow	W. V.
4	" Frugileus ...	The rook	W. V.
5	" Cornix (sharpii) ...	The hooded crow	W. V.
6	" Splendens ...	The Indian house crow ...	R.
7	Dendrocitta rufa ...	The Indian tree pie	R.
8	Parus atriceps	The Indian grey tit	W. V.
9	Ægithalus coronatus ...	The penduline tit	M.
10	Argya caudata ...	The common babbler ...	R.
11	Crateropus canorus ...	The jungle babbler ...	R.
12	Pyctorhis sinensis ...	The yellow eyed babbler ...	R.
13	Zosterops palpebrosa ...	The Indian white-eye ...	W. V.
14	Molopastes leucotis ...	The white-eared bulbul ...	R.
15	" intermedius ...	The Punjab red vented bulbul ...	S. V.
16	" humii ...	Hume's white-eared bulbul ...	R.
17	Dicrurus ater	The king crow	S. V.
18	Certhia Himalayana ...	The Himalayan tree creeper ...	W. V
19	Aedon familiaris ...	The grey-backed warbler ...	M.
20	Locustella straminæ ...	The Turkestan grass hopper warbler.	M. V
21	Acrocephalus stentoreus ...	The Indian great reed warbler ...	M. V
22	" dumetorum ...	Blyth's reed-warbler ...	M.
23	" agricola ...	The paddy-field reed warbler ...	M.
24	Orthotomus sutorus ...	The Indian tailor bird ...	S. V.
25	Lusciniola melanopogon ...	The moustached sedge warbler ...	M.
26	Cisticola cursitans ...	The rufous fantail warbler ...	R.
27	Franklinia buchanani ...	The rufous fronted wren warbler	S. V.
28	Hypolais caligata ...	The booted tree warbler ...	M.
29	Sylvia nana	The desert warbler	R.

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Serial No.	Scientific name.	English name.	
30	Sylvia Althæa	Humes' lesser white throated warbler.	M.
31	" Affinis	The Indian lesser white throated warbler.	M.
32	" minuscula ...	The small white throated warbler	M.
33	Phylloscopus tristis ...	The brown willow warbler ...	W. V.
34	" sindianus ...	The Sindh willow warbler ...	S. V.
35	" Subviridis ...	Brook's willow warbler ...	M.
36	" Indicus ...	The olivaceous willow warbler ...	M.
37	" Humii ...	Hume's willow warbler ...	M.
38	Acanthopneuste nitidus ...	The green willow warbler ...	M.
39	" Viridianus...	The greenish willow warbler ...	M.
40	" Occipitatis	The large crowned willow warbler	M.
41	Cryptolopha xanthoschista ...	Hodgson's grey headed flycatcher warbler.	M.
42	Scotocerca inquieta ...	The streaked scrub warbler ...	R.
	Cettia orientalis ...	The eastern bush warbler ...	M.
44	Prinia flaviventris ...	The yellow bellied wren warbler	R.
45	" Inornata ...	The Indian wren warbler ...	R.
46	Lanius lahtora ...	The Indian grey shrike ...	R.
47	" Vittatus ...	The bay backed shrike ...	M.
48	" Erythronotus ...	The rufous backed shrike ...	R.
49	" Isabellinus ...	The pale brown shrike ...	W. V.
50	Ampelis garrulus * ...	The waxwing	M.
51	Pericrocotus brevirostris ...	The short billed minivet ...	W. V.
52	Oriolus Kundoo ...	The Indian Oriole	S. V.
53	Pastor roseus	The rose starling ...	M.
54	Sturnus humii	The Himalayan starling ...	W. V.
55	" Porphyronotus ...	The Central Asian starling ..	W. V.
56	" Menzbieri ...	The common Indian starling ...	W. V.

* An example of this Siberian species and rare bird in India was obtained locally by an officer of the garrison on 20th March 1907.

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Serial No.	Scientific name.	English name.	
57	Temmenuchus pagodarum ...	The black headed Myna ...	S. V.
58	Acrido theres tristis ...	The common Myna	R.
59	" Gingrinianus ...	The Bank Myna	R.
60	Mucicapa grisola ...	The spotted fly catcher ...	M.
61	Siphia parva	The European red breasted fly catcher.	M.
62	Terpsiphone paradisii ...	The Indian Paradise fly catcher	M.
63	Pratincola caprata ...	The common pied bushchat ...	M.
64	" Maura ...	The Indian bushchat ...	M.
65	Saxicola picata ...	The pied chat	R.
66	" capistrata ...	The white headed chat ...	W. V.
67	" opistholeuca ...	Strickland's chat	W. V.
68	" œnanthe ...	The wheatear	M.
69	" isabellina ...	The Isbelline chat	W. V.
70	" deserti ...	The desert chat	W. V.
71	Ruticilla erythronota ...	Eversmann's redstart ...	W. V. Kohat
72	" rufiventris ...	The Indian redstart ...	W. V.
73	Cyanecula suecica ...	The Indian bluethroat ...	W. V.
74	Thamnobia cambayensis ...	The brown backed Indian robin	R.
75	Merula atrigularis ...	The black throated ouzel ...	W. V.
76	" castanea ...	The gray headed ouzel ...	W. V.
77	" unicolor ...	Tickell's ouzel	W. V.
78	Petrophila cyanus ...	The western blue rock thrush ...	W. V.
79	Ploceus baya	The baya (weaver bird) ...	S. V.
80	Uroloncha malabarica ...	The white throated munia ...	S. V.
81	Carpodacusery thrinus ...	The common rose finch ...	M.
82	Carduelis caniceps ...	The Himalayan gold finch ...	W. V.
83	Gymnorhis flavicollis ...	The yellow throated sparrow ...	M.
84	Passer domesticus ...	The house sparrow	R.
85	" hispaniolensis ...	The Spanish sparrow ...	M.

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Serial No.	Scientific name.	English name.	
86	Passer montanus ...	The tree sparrow	M.
87	Emberiza schœniclus ...	The reed bunting	W. V.
88	" buchanani ...	The grey necked bunting ...	W. V.
89	" melanscephela ...	The black headed bunting ...	W. V.
90	" luteola ...	The red headed bunting ...	M.
91	" striolata ...	The striolated bunting ...	R.
92	" stewarti ...	The white capped bunting ...	W. V.
93	Cotile riparia	The sand martin	M.
94	" sinensis	The Indian sand martin ...	S. V.
95	Ptyonoprogne rupestris ...	The crag martin	W. V.
96	Hirundo rustica... ...	The common swallow ...	R.
97	" smithii ...	The wire-tailed swallow ...	S. V.
98	Motacilla alba	The white wagtail	W. V.
99	" personata ...	The masked wagtail	W. V.
100	" maderaspatensis...	The large pied wagtail ...	M.
101	" melanope ...	The gray wagtail	W. V.
102	" borealis ...	The grey headed wagtail ...	M.
103	" beema ...	The Indian blue headed wagtail	M.
104	" citreola ...	The yellow headed wagtail ...	M.
105	" citreoloides ...	Hodgson's yellow headed wagtail	M.
106	Anthus trivialis ...	The tree pipit	M.
107	" similis	The brown rock pipit ...	W. V.
108	" richardi ...	Richards pipit	M.
109	" rufulus	The Indian pipit	R.
110	" campestris ...	The tawny pipit	M.
111	" spinoletta ...	The water pipit	W. V.
112	Melanocorypha bimaculata...	The eastern calandra lark ...	M.
113	Alauda arvensis ...	The sky lark	W. V.
114	" gulgula	The Indian sky lark ...	R.
115	Calandrella brachydactyla ...	The short tœd lark	W. V.

Serial No.	Scientific name.	English name.	
116	Mirafra cantillans ...	The singing bush lark ...	S. V.
117	Galerita cristata ...	The crested lark	R.
118	Ammomanes phœnicuroides	The desert finch lark ...	R.
119	Arachanechthra asiatica ...	The purple sun bird ...	S. V.
120	Dendrocopus Sindianus ...	The sind pied woodpecker ...	R.
121	Iynx torquilla	The wryneck	M.
122	Coracias indica ...	The Indian roller "blue jay" ...	R.
123	" garrula ...	The European roller ...	M.
124	Merops viridis	The common Indian bee-eater ...	S. V.
125	" persicus	The blue cheeked bee-eater ...	S. V.
126	Ceryle varia	The Indian pied king fisher ...	R.
127	Alcedo ispida	The common king fisher ...	M.
128	Halcyon smyrnensis ...	The white brested king fisher ...	R.
129	Upupa Epops	The European hoopœ ...	W. V.
130	Cypselus melba	The alpine swift	M.
131	" apus	The European swift	M.
132	" affinis	The common Indian swift ...	R.
133	Caprimulgas mahrattensis ...	Syke's nightjar	R.
134	" Asiaticus ...	The common Indian nightjar ...	S. V.
135	" Europeaus ...	The European nightjar ...	M.
136	Cuculus canorus ...	The cuckoo	M.
137	Coceystes jacobinus ...	The pied crested cuskoo ...	S. V.
138	Eudynamis honorata ...	The Indian koel	S. V.
139	Palæornis torquatus ...	The rose ringed parakeet ...	R.
140	Stryx flammea	The barn owl	R.
141	Asio otus	The long eared owl	M.
142	" accipitrinus ...	The short eared owl	M.
143	Ketupa zeylonensis ...	The brown fish owl ...	R.
144	Bubo bengalensis ...	The rock horned owl ...	R.

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Serial No.	Scientific name.		English name.		
145	Athene brama ...	...	The spotted owlet ...	...	R.
146	Pandion haliatus	...	The osprey ...	...	M.
147	Vultur monachus	...	The cinereous vulture	...	W. V.
148	Gypsfulvus ...	...	The Griffon vulture	...	W. V.
149	Pseudogyps bengalensis	...	The Indian white backed vulture		W. V.
150	Neophron percnopterus	...	The large white scavenger vulture (shawk).		R.
151	Gypætus barbatus	...	The lammergeyer ...	...	W. V.
152	Aquila heliaca ...	...	The Imperial eagle ...	...	W. V.
153	Aquila bifasciata	...	The steppe eagle ...	...	W. V.
154	" vindhiana	...	The Indian Tawny eagle	...	S. V.
155	" maculata	...	The large spotted eagle	...	R.
156	Hierætus fasciatus	...	Bonellis eagle ...	...	W. V.
157	Hieractus pennatus	...	The booted eagle ...	...	W. V.
158	Circætus gallicus	...	The short-tœd eagle ...	...	S. V.
159	Butastur teesa ...	...	The white eyed buzzard eagle	...	R.
160	Haliætus leucoryphus	...	Pallas's fishing eagle...	...	R.
161	Milvus govinda ...	...	The common pariah kite	...	R.
162	" melanotis	...	The large Indian kite	...	W. V.
163	Elanus cæruleus	...	The black winged kite	...	S. V.
164	Circus macrurus	...	The pale harrier ...	...	W. V.
165	" cineraceous	...	Montagus harrier ...	...	M.
166	" cyaneus ...	...	The hen harrier ...	...	W. V.
167	" æruginosus	...	The marsh harrier ...	...	W. V.
168	Buteo ferox ...	...	The long legged buzzard	...	W. V.
169	Astur badius ...	...	The shikra ...	...	R.
170	Accipiter nisus ...	...	The sparrow hawk ...	...	M.
171	Falco peregrinus	...	The peregrine falcon...	...	M.
172	Falco jugger ...	...	The laggar falcon ...	...	R.
173	" cherrug ...	...	The cherrug falcon or saker	...	W. V.

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Serial No.	Scientific name.	English name.	
174	Æsalon regulus	The merlin	M.
175	" chicquera ...	The red headed merlin ...	S. V.
176	Tinnunculus alaudarius ...	The kestrel	W. V.
177	Columba intermedia ...	The Indian blue rock pigeon ...	R.
178	" livia	The blue rock pigeon ...	M.
179	Turtur ferrago ...	The Indian turtle dove ...	M.
180	" cambayensis ...	The little brown dove ...	R.
181	" risorius	The Indian ring dove ...	R.
182	Ænopopelia tranquebarica ...	The red turtle dove	S. V.
183	Pterocles arenarius ...	The large or black bellied sand grouse.	W. V.
184	Francolinus pondicerianus ...	The grey partridge	R.
185	Ammoperdix bonhami ...	The sisi	R.
186	Turnix tanki	The Indian button quail ...	S. V.
187	Coturnix communis ...	The common quail	M.
188	Porzana pusilla	The Eastern baillon's crake ...	M.
189	Gallinula chloropus ...	The moor hen	W. V.
190	Fulica atra	The coot	W. V.
191	Grus communis	The common crane	M.
192	Anthropoides virgo ...	The demoiselle crane ...	M.
193	Otis tetrax	The little bustard	W. V.
194	Houbara macqueeni ...	The houbara	W. V.
195	Œdicnemus scolopax ...	The stone-curlew	M.
196	Cursorius gallicus ...	The cream-coloured courser ...	M.
197	Sarcogrammus indicus ...	The red wattled lapwing (did you do it).	S. V.
198	Vanellus vulgaris ...	The peewit	W. V.
199	Chettusia gregaria ...	The sociable lapwing ...	M.
200	" leucura ...	White tailed lapwing ...	M.
201	Ægialitis alexandrina ...	The Kentish plover	M.

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Serial No.	Scientific name.	English name.	
202	Ægialitis dubia	The little ringed plover ...	M.
203	Himantopus candidus ...	The black winged stilt ...	M.
204	Recurvirostra avocetta ...	The avocet	M.
205	Numenius arquata ...	The curlew	M.
206	Limosa belgica	The black tailed godwit ...	M.
207	Totanus hypoleucus ...	The common sandpiper ...	M.
208	" glareola ...	The wood sandpiper	W. V.
209	" ochropus ...	The green sandpiper... ...	W. V.
210	" stagnatilis ...	The marsh sandpiper ...	W. V.
211	" calidris ...	The redshank	W. V.
212	" fuscus	The spotted red shank ...	M.
213	" glottis ...	The green shank	W. V.
214	Pavoncella pugnax ...	The ruff and reeve	M.
215	Tringa minuta ...	The little stint	M.
216	" temmincki ...	Temminck's stint	M.
217	" alpina	The dunlin	M.
218	" Scolopax rusticola ...	The wood cock	M.
219	Gallinago coelestis ...	The common snipe	M.
220	" gallinula ...	The jack snipe	M.
221	Rostratula capensis ...	The painted snipe	S. V.
222	Larus ichthyætus ...	The great black-headed gull ...	M.
223	" ridibundus ...	The laughing gull	M.
224	" cachinnans ...	The yellow-legged herring gull ...	M.
225	Sterna anglica	The gull-billed tern	M.
226	" melanogaster ...	The black-bellied tern ...	W. V.
227	Plegadis falcinellus ...	The glossy ibis	M.
228	Platalea leucorodia ...	The spoonbill	M.
229	Ciconia alba	The white stork	M.
230	" nigra	The black stork	M.

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Serial No.	Scientific name.	English name.	
231	Ardea cinerea	The common heron	M.
232	Herodias alba	The large egret	M.
233	Ardeola grayi	The pond heron	S. V.
234	Nycticorax griseus ...	The night heron	M.
235	Botaurus stellaris ...	The bittern	M.
236	Anser ferus	The grey lag goose	W. V.
237	" indicus	The barred-headed goose ...	W. V.
238	Tadorna cornuta ...	The sheldrake	M.
239	Casarca rutila	The ruddy sheidrake or brahminy duck.	W. V.
240	Anas boscas	The mallard	W. V.
241	Chaulelasmus streperus ...	The gadwall	W. V.
242	Nettium crecca	The common teal	W. V.
243	Mareca penelope ...	The wigeon	M.
244	Dafila acuta	The pintail	M.
245	Querquedula circia ...	The garganey	M.
246	Spatula clypeata ...	The shoveller	W. V.
247	Netta rufina	The red-crested pochard ...	W. V.
248	Nyroca ferina	The pochard	M.
249	" ferruginea ...	The white-eyed duck ...	M.
250	" fuligula... ...	The tufted duck	M.
251	Mergus albellus ...	The smew	M.
252	Podicipes albipennis ...	The Indian little grebe (dabchick)	S. V.
253	Merula fuscata	The dusky ouzel	M.
254	Sporæginthus amandara ...	The red wax bill	M.

Chapter I, A.
Physical aspects.
Snakes and reptiles.

The following are the principal poisonous snakes found in Bannu:-

Naja Tripudians—cobra.

Bungarus Cœruleus—karait. One of these snakes brought for a reward was found to measure $54\frac{1}{2}$ inches.

Echis Carinata—viper.

Daboia Russellii—Russell's viper.

Lizards are fairly common throughout the district from the hou lizard to the big *goh sanp*.

Fish.

The Mahasir (*Barbus Tor*) is found in the Kurram but the fishing (the reaches in Waziristan above Bannu is much superior to th obtainable in the valley. The severe winter of 1905 was particula fatal to the bigger fish in the Kurram. Benumbed with the cold th rose to the suface where they fell an easy prey to the Wazirs wl brought camel-loads in to Bannu for sale.

There are very few fish in the Tochi or Gambila. The Adhami *nul* is full of chilwa (*Aspidoparia Morar*).

CLIMATE.

Climate.

The general elevation of the plains is between 900 and 1,276 fee hence the temperature would be much the same all over the district, di special local causes not effect it. Thus trees, excessive irrigation, an the close propinquity of the hills all combine to make the climate of Bann in the hot weather moist and close and to nearly equalise the temperatu thoroughout the twenty-four hours. But thirty three miles away Lakki where there is no irrigation and the country is open and sand the days are comparatively hotter, the nights cooler and the atmosphe is very dry. So marked is the contrast that a local proverb say "The day of Bannu, the night of Marwat." In ordinary yea *punkhas* are required from early in May until the end of Septembe hence the cool and cold weather may be said to last for seven goo months. The hottest time is from the middle of June until the fir great fall of rain, which cannot be counted on before the end of Jul The coldest month is of course January during the whole of which ic can be collected when there are no clouds or wind. Frosts continu until late in February. The most trying, though not the least enjoyabl months, are October and November in which the variation of temperatu in the twenty-four hours is greatest. Snow has been known to fa in the valley twice during the last forty years, in 1874 when the fall wa confined to Marwat and in 1905 when it was general throughout th district. On the whole the climate of Bannu must be called a tryin one. No record of the temperature of the district has ever been maintaine

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Physical aspects.

Rainfall.

The average annual rainfall in the Bannu district is under fourteen ches. An abstract of the figures for the last thirty years measured at annu and Lakki is given below :—

Table 2, Part B.

Months.	Average during the last thirty years.	Maximum during the last thirty years.	Minimum during the last thirty years.
BANNU.			
pril to June	2·71	7·70	·15
ily to September	5·57	12·10	1·80
ctober to December	·68	5·20	...
anuary to March	3·23	7·70	·20
nnual	12·19	18·78	6·12
LAKKI.			
pril to June	2·68	7·50	·12
uly to September	6·98	19·13	1·57
ctober to December	·65	7·30	...
anuary to March	2·92	6·60	·10
nnual	13·21	23·79	6·90

The rainfall in the south and east of the district measured at Lakki s slightly heavier than in the north and west measured at Bannu, but his excess is confined to the summer rains July to September. The pring and winter rains are, as a rule, heavier in Bannu than in Marwat. The July to September rains are the heaviest in the district and usually ome from the south-east or east after the wind has blown steadily from hose quarters for a day or more. In the cold weather the rain clouds ome mostly from the north and west, and are very partial and apricious. At this season of the year clouds persistently gather about he Gabar mountain and the Mahsud hills and after vain attempts to trike across Marwat disappear again to the west. From the middle of September to the end of December rain seldom falls, and October and November are almost rainless months. The most rainy months are July, August and March ; January and February are generally cloudy. In April and May occasional thunder-storms break on different parts of the listrict and are frequently accompanied by hail. On the whole the rainfall may be characterised as scant, uncertain and often unseasonable. Thus in 1901-1902 no rain fell between September and March and less than 1½ inches between September and May.

Calamities.

Earthquakes are not unknown and the Kurram floods occasionally do some damage but so far as is known the district has never been visited by any overwhelming calamity in the form of flood or earthquake.

Chapter I, B.

History.

Section B.—History.

THE earliest notice of Bannu or Pona as the country was then called is furnished by the Chinese pilgrim Fa-hien 404 A. D., who found in Bannu 3,000 priests or more of the "Little vehicle." Two hundred years later Bannu was again visited by a Chinese pilgrim the more celebrated Hiuen Tsang. At that time Bannu was subject to the Kings of Kapisa whose original seat was far away in the Koh-i-Daman at the foot of the Himalayas and who are identified with the Turki Shahiyas of Kabul of early Muhammadan historians. From the fact that both pilgrims followed the Kurram route through Bannu from the Peiwar to the Indus, it would seem that the highway from Kabul to the Indus ran originally through Bannu and not as at present through the Miranzai valley and Kohat. Bannu is not rich in ancient remains which can throw any light on the early history of the district. During the course of centuries the heavy silt deposit accompanying the Kurram irrigation has raised the ground level of the valley and buried out of sight any ancient remains there may be with the exception of the Akra mounds. A detailed description of the Akra mounds will be found in Dr. Stein's Archæological Report 1905. Here it is sufficient to say that these remains are situated some seven miles south-west of the town of Bannu between the Kachkot canal and the Lohra *nullah* in the lands of the village of Bharth. The main mound though greatly reduced by the excavations, which have been carried on for many years past by villagers in search of soil useful for manuring, has an extreme length of 320 yards along the crest and a width of 140 yards. The north-west end of the mound still rises to a height of about 70 feet above the level of the surrounding plain but the height of the remaining portion nowhere exceeds 40 or 50 feet. The main mound stretches across a bend of the Lohra *nullah*. On the opposite bank of this *nullah* and facing Akra from the north-west rises another but much smaller mound known as the "Dheri of Spina Top." This as well as a third small mound called Shah Mahmud Dheri between the west face of Akra and the bank of the *nullah* rises now only 10-15 feet above the plain but is said to have been far higher within the memory of man, and to have been reduced by digging for manure. In the fields immediately to the east of Akra is a fourth smaller mound, slightly higher and known by the name of "Gul-i-top," which is still being worked in the same fashion. Half a mile to the north-east an extensive area bearing the general designation of "Dheri" (the mound) is covered with low banks of earth cut up in all directions by old diggings. There can be no doubt that this expanse of banks and pits represents all that remains of a mound or series of mounds which must have greatly surpassed in size the extant mound of Akra. It is impossible to doubt that the mounds of Akra mark the site of an ancient town of importance, the capital of Bannu. The top and sides of the main mound are thickly strewn with fragments of hard pottery and bricks. Amongst this debris fragments of ornamental pottery are fairly frequent, while terra cotta figurines and small pieces of relievo-sculpture can also be picked up especially

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after rain. The coins brought to Dr. Stein ranged from pieces of King Azes (Circa 1st century B. C.) to issues of the dynasty called by numismatists the "Little Khushans." The latter after having been temporarily dispossessed by the White Huns about the end of the fifth century A. D. seem to have recovered their power over Kabul and to have continued their rule as the Turki Shahiyahs of Kabul well into the ninth century. Coins of the Hindu Shahiyas of Kabul who succeeded the Turki Shahiyas and finally succumbed to Mahmud of Ghazni are also common. As few, if any, Muhammadan coins appear to be obtained from Akra it seems safe to conclude that the site did not long continue to be occupied after the time of Mahmud's conquest. Græco-Bactrian coins (Appolodotus and Hermaeus) though not so common as Yueh Chi or Saka coins have been found in the possession of shopkeepers in the Bannu bazaar. Sassanian coins too have been picked up in the Tochi. It is of course impossible to say whence or how these coins came in to Bannu. Perhaps the coins of Azes and Vasudeva 150 A. D. are most commonly met with. The name of the village of Bharth in which are the Akra mounds and of Kakki to the south of it suggest a Hindu origin and support the tradition that the old city was called Sat Ram, an abbreviated name of Raja Ram Chandra whose brother was Bharth the son of Rani Kakkai. Traces of what appears to have been an ancient city exist at the mouth of the Kurram gorge but no excavations have as yet been made.

Within historical times Bannu has never been a theatre for great events. It would seem that with the disuse of the Kurram-Bannu route to the Indus the political and commercial importance of the country rapidly declined. In 1398 Taimur Lang (Tamerlane) is said to have advanced by this road to the Indus, but in 1505 when Baber ravaged Bannu his army marched by the Khaiber Pass and Kohat to Bannu. In the absence of contemporary historical records the story of the origin and allocation of the tribes now settled in the district depends almost entirely on oral tradition.

The order of descent of Afghan tribes.

Before going into details it will be well to give a general account of the series of Afghan immigrations into this district. The order of descent was as follows :—

(1) The Bannuchis, *who over five hundred years ago displaced two small tribes of Mangals and Hannis, of whom little is known, as well as a settlement of Khattaks, from the then marshy but fertile country on either bank of the Kurram.

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*The first authentic mention of the Bannuchis occurs in Baber's "*Memoirs.*" He includes the whole of the western valley, *i. e.*, the present Tahsils of Bannu and Marwat, as "Bannu territory," and says "of the Afghan tribes, the Kerani, the Kivi, the Sur, the Isakhel and Niazai cultivate the ground in this country." The three first are Bannuchi clans, *viz.*, the Kerani are the Mirakhels and Ismailkhels, the Sur are the Suranis, and the Kiva are the Miris of to-day. Baber also establishes the interesting fact that when he came (1505) the Niazais were settlers in what now is Marwat.

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The order of descent of Afghan tribes.

(2) The Niazais, who some hundred and fifty years later spread from Tank over the plain now called Marwat, then sparsely inhabited by pastoral Jats.

(3) The Marwats, a younger branch of the same tribe, who within one hundred years of the Niazai colonization of Marwat, followed in their wake, and drove them further eastward into the countries now known as Isakhel and Mianwali, the former of which the Niazais occupied after expelling the Awans they found there, and reducing the miscellaneous Jat inhabitants to quasi-serfdom.

(4) Lastly, the Darweshkhel Wazirs, whose appearance in the northern parts of the valley as permanent occupants, is comparatively recent, dating only from the end of the eighteenth century, and who had succeeded in wresting large tracts of pasture lands from the Khattaks and Bannuchis, and had even cast covetous eyes on the outlying lands of the Marwats, when the advent of British rule put a final stop to their encroachments.

The Bannuchis.

The first to settle were thus the Bannuizais or Bannuchis. Their previous home had been in the mountains now held by the Darweshkhel Wazirs, with head-quarters in Shawal. Sweeping down thence they soon conquered the country lying between the Kurram and Tochi rivers, and once firmly established devoted themselves to agricultural pursuits. Their subsequent expansion was small, and only extended to their present possessions on the left bank of the Kurram. Weak Khattak communities were already settled there, but were gradually supplanted by the more numerous Bannuchis, whose pressure was irresistible. As soon as their conquests were secured to them, the colonists seem to have parcelled out the country in a loose way amongst themselves, each group of families receiving once for all the share to which it was entitled by ancestral right.* It must not be supposed that they first held by the *wesh* or communal tenure of the Marwats. The sons of their spiritual guide, a Sayad named Sheikh Shah Muhammad Ruhani, whose descendants now own the Sadat *tappa*, have the credit of having effected the partition, and are said to have been so strictly honest in this work that every one was satisfied. They, however, reserved the best lands for themselves, as was only natural, considering their superior honesty and sanctity. For the next three hundred years the history of the Bannuchis is blank. So much is clear that first the Khattaks, and subsequently the Marwats, were at chronic feud with them, and that the Marwats were strong enough to check all attempts at expansion eastward of the fens of Ghoriwala; also that the fertility of the valley and the superstitious character of its inhabitants attracted to it persons calling themselves holy

*Pathan tribes, however barbarous, seem generally to divide new acquisitions on some established equitable principle, *e. g.*, ancestral shares or number of families or mouths in each Khel. The tracts seized by Wazir clans were all so divided, and the Haramatala estate granted to the Bhitannis in 1866 has been divided by them according to ancestral shares.

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The Bannuchis.

Sayads and learned doctors, and that all such were welcomed and given land; also that many of the old inhabitants remained as *hamsayahs* or dependents of their conquerors, many of whom being indifferent to miscegenation in the course of generations lost much of their purity of descent from their common progenitors, Shitak and his wife Bannu. Thus the Bannuchis became the hybrid race they now are. Nevertheless each of the numerous clans, into which they still divide themselves, preserves to this day its table of descent from Shitak. Eight pages of the *Hayat-i-Afghani* are taken up with those tables, but no one probably, except perhaps the learned author, has ever taken the trouble to study them. Besides the true Bannudzais, the so-called descendants of Shitak, the *hamsayah* group and the priestly and learned classes, all of whom are now loosely styled Bannuchis, there are several other dominant families, sprung from later colonists, who are also included in the collective term. In fact "Bannuchi" in its broadest sense now means all Muhammadans, and by a stretch even Hindus long domiciled within the limits of the irrigated tracts originally occupied by the Bannudzais. But locally and strictly the term is only applied to those claiming descent from Shitak. On the decay and disruption of the Moghal empire, bands of adventurers settled themselves on unoccupied land, and taking part with one or other of the factions into which the Bannuchis were split up gradually obtained a footing. The most notable case of the sort is that of the Mughalkhels, Yusafzais, who conquered territory for themselves seven generations ago and still preserve in speech and physiognomy proof of their origin. Later on, during and immediately subsequent to the invasions of Nadir Shah and Ahmad Shah, adventurers from the Durani armies, by inter-marriage with Bannuchis or less honourable means, secured here and there plots of land for themselves. From the death of Ahmad Shah the influx of outsiders, except *hamsayahs*, into the Bannu valley may be said to have come to an end. Stormy times followed his death. The Wazirs had appeared on the scene, and, greedy for land, were annexing many a fair outlying field from the Bannuchis. Then the Sikh visitations commenced (1823-1845) and continued until annexation. In such troublous times the valley had few attractions for enterprising foreigners.

The Marwats.

The Bannuchis must have been settled down for nearly two centuries before the Niazai irruption into Marwat took place. The Niazais are Lodis, and occupied the hills about Salghar which are now held by the Sulemankhels, until a feud with the Ghilzais compelled them to migrate elsewhere. Marching south by the east, the expelled tribe found a temporary resting place in Tank. There the Niazais lived for several generations, occupying themselves as traders and carriers, as do their kinsmen the Lohani Powindahs in the present day. At length towards the close of the fifteenth century, numbers spread north into the plain now known as Marwat, and squatted there as graziers, and perhaps too as cultivators, on the banks of the Kurram and Gambila, some fifteen

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The Marwats.

miles below the Bannuchi settlements. There they lived in peace for about fifty years, when the Marwat Lohanis, a younger branch of the Lodi group, swarmed into the country after them, defeated them in battle, and drove them across the Kurram at Tang Darra, in the valley beyond which they found a final home.

For sometime the Marwats mainly confined themselves to pastoral pursuits. By degrees, as their numbers increased, groups of families went forth from the central settlements to seek new homes for themselves about the plain, but each within the rather vague limits of the allotment of the section to which it belonged. Such groups in turn became centres from which other migrations took place. Thus in process of time the whole plain became occupied, and a large proportion of the Marwats settled down into agriculturists, each community holding and cultivating its lands according to the *vesh* tenure. During Moghal times the Marwats, being little interfered with, and being strong and united enough to defy encroachments by surrounding tribes, enjoyed the singular good fortune of being left to themselves, and thus developed and worked out their ancient communal institutions. Meanwhile the Moghal Empire, which had long been declining, received its death-blow, so far at least as its Indus provinces were concerned, from Ahmad Shah Abdali in 1775; and soon afterwards the whole of what now is the Bannu district was incorporated into the newly risen kingdom of Kabul. Marwat was never regularly occupied, but in good years, if the required amount of tribute was not forthcoming, a force was marched into it and exacted what it could. During such visitations the material loss was not great, as those who led a pastoral nomadic life retired with their flocks and herds to the hills, and those who tilled the soil either remained and compounded with the royal tax-gatherers, or fled to the hills. Thus beyond the partial destruction of his crops no Marwat lost much, as the stay of the Kabul troops was never long and the burning of his house only gave him the extra trouble of procuring a few ox-loads of reeds from the marsh and twigs from the jungle.

The Wazirs.

The fourth and last great wave of colonists from the west was that of the Darweshkhel Wazirs. The tribe is divided into two great sections, the Utmanzais and the Ahmadzais, and has for many centuries occupied the hills between *Thal* in Miranzai and the Gabar mountain. Until about one hundred years ago their camps only descended occasionally into the plain during the cold season, and always clung about the mouths of the passes leading up into their hills. Latterly their visits became annual; and between 1750 and 1775 the Janikhel and Bakkakhel sections of the Utmanzai branch siezed the Miri grazing lands lying between the Tochi and the hills. The Muhammadkhel, a branch of the Ahmadzai clan, next took possession of the stony ground at the mouth of the Kurram Pass, and soon afterwards other Ahmadzais began to occupy the *Thal* beyond the left bank of the Kurram driving off the Khattak and Marwat grazing camps which they found there. Still the visits of these savage highlanders only lasted during the cold months, and no great alarm was caused. Years went by. The

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The Wazirs.

strength of the Durani hold on the country began to wane, and by about 1818 Bannu had become practically free. A short period of semi-independence followed, and finally the Sikh domination was established. Taking advantage of the general distraction, the united Darweshkhels commenced systematic encroachments on Marwats, Khattaks and Bannuchis alike, and on occasion sold their aid to one or other of the rival parties in the country. On one occasion they crossed the Kurram to attack old Lakki, the head-quarters of the Marwats, but were routed and pursued as far as Latammar. After that they confined their operations to the north bank of the Kurram, and extended their hold north and east to within a few miles of Latammar and Shinawa, both Khattak villages. Once the Bannuchis became alive to their common danger, their walled villages and united front were sufficient to make good the defence of all but their outlying fields in the Daud Shah, Surani, and Jhandukhel *tappas*. Both sides too learnt that peace is more profitable than war, and now and again swore a truce, during which friendly intercourse was maintained. Thus in 1826-27, when Masson paid Bannu a visit, he found Bannuchis and Wazirs "on a good understanding" together.

The Bhitannis.

The Bhitannis, who occupy the eastern and southern slopes of the hills between the Gabar mountain and the Gumal valley and possess some small hamlets on the Marwat border, only appeared as permanent squatters inside British territory in the early years of the 19th century, and their cultivation consists mostly of patches of stony land near the mouths of the different passes leading into the hills from Marwat.

The Moghal rule in Bannu.

Having now followed the several tribes from their previous resting places to their present homes, their connection with the outer world has to be noticed. How the Moghals ruled the district is not known. No forts containing foreign soldiery seem ever to have been established in their time; nor does any governor or revenue-collector appear to have ever resided amongst the Bannuchis. This is surprising, as they were a civilized community possessing a highly developed system of canal irrigation and tillage, at least so far back as the reign of Akbar, if not a century earlier; for Babar in 1505 observed, "the Bangash river (Kurram) runs through the Bannu territory, and by means of it chiefly is the country cultivated." Elsewhere population was sparse, and mainly pastoral, hence forts and governors were not required. The probability is that, as in later times, the people were allowed the luxury of self-government, provided they paid a fixed annual amount of tribute—for Bannuchis grain or cash, and for others so many sheep, goats and camels, and perhaps also horses and men for service. When payment was withheld a force would come and levy what it could. That unfortunate Prince Dara Shah, son of Shah Jahan, is said to have once visited the valley when *en route* to Kabul, and the largest canal on the left bank of the Kurram, the Shahjoya, is said to have been enlarged and extended under his auspices.

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Durani rule in Bannu.

The modern history of Bannu may be said to date from the Durani invasions of India. Nadir Shah's great invasion took place in 1738. In that year a portion of his army entered Bannu by the Tochi valley, and by its atrocities so cowed the Bannuchis and Marwats as to extract a heavy tribute from them. Ten years later a Durani army under one of Ahmad Shah's generals entered the valley by the same route; and crossing the Indus at Kalabagh, drove the Gakhars, owning nominal allegiance to the emperor of Delhi, out of the country, and razed Muazamnagar, their stronghold, to the ground. For the next seventy years Ahmad Shah and his successors to the throne of the newly-created kingdom of Kabul maintained a precarious hold on its eastern provinces, amongst which was this district, collecting tribute by an army sent periodically to extort it at the sword's point.

The Nawab of Dera Ismail Khan seizes Marwat.

In the general scramble for territory, which commenced early in the 19th century amongst the quondam vassals of the Durani kings, Nawab Hafiz Ahmad Khan of Mankera managed to annex Isakhel in 1818; but in 1821 he resigned this tract to the Sikhs, after standing a short siege in his fortress of Mankera, prudently declining further contest with Ranjit Singh, "the lion of the Punjab." With a keen eye for his own aggrandisement and coming events, the prudent Nawab had, two years before his withdrawal from Isakhel, taken advantage of the distracted state of Marwat to assist one of the two factions into which that country was divided. The "black" or Abezarite party had lately gained a decided superiority over the "white" or Nawazite party, which in its distress was unpatriotic enough to call in foreign aid. The Nawab despatched his troops, accompanied by a revenue collector named Diwan Manak Rai, and with their assistance the "whites" overthrew the "blacks" in a pitched battle at a place called Lagharwah, between Lakki and Tang Darra, on which the wily Diwan informed both parties, that his master had ordered him to take possession of the country for himself. From that date Marwat lost its independence: and for the next four years the Nawab's troops each spring, when the crops were ripe, ravaged the lands of the "blacks" and extorted a large share of the produce from the "whites." On one occasion the Diwan had the temerity to advance to Akra in the Bannu valley and requisition the Maliks or village headmen for supplies and tribute; but they shut themselves up in their villages, and defied him and his master, on which the disappointed Diwan had the discretion to retire, vowing future vengeance.

The Sikhs conquer Marwat, and levy tribute in Bannu proper.

The Nawab overran Marwat in 1819, but was not left long to enjoy the fruits of his conquest by the insatiable Ranjit Singh, who had no sooner gained the Indus for a frontier, than he determined to extend his dominions to the Suleman range itself. In 1823 he crossed the Indus at the head of a large force, marched through Isakhel and Marwat without opposition, and pushed on to the outskirts of Bannu. After a stay of a month or two he retired without attempting to plant a garrison in the country at all. For the next twelve or thirteen years

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The Sikhs conquer Marwat, and levy tribute in Bannu proper.

the troops of the Dera Nawab and of Maharajah Ranjit Singh harried the Marwat plain alternately, until, in 1836, the Nawab's short-lived semi-independence was finally extinguished, and the Sikhs had it all to themselves. The Marwats never offered any combined resistance to the Sikhs, but on each visitation either fled to the hills, carrying their flocks and herds with them, or remained and paid what they could of the *kalang* or arbitrary money and grain assessment put on each village or *tappa*. Resistance would have been useless, as their villages were mere collections of huts constructed of twigs, osiers, and reeds, either open or encircled with a thorn hedge.

Not so the Bannuchis, who from 1823 to 1845 were every second or third year invaded by a large Sikh army, which never entered their valley without fear and trembling ; and, although it generally succeeded in squeezing out of them a considerable revenue, never quitted it without having suffered severe loss at the hands of some stout rebel. Thus on one occasion Malik Dilasa Khan, head of the Daud Shah *tappa* stood a siege of several days in his mud fort, and repulsed the Sikhs after inflicting upon them a loss of over two hundred men. Now the Bannuchis as a tribe were a nation of cowards compared with the Marwats; but they had nearly four hundred compact villages, each a fort in itself, surrounded by a thick mud wall, strengthened with numerous towers behind which they fought well. Added to this they were adepts at night assassination and on the entrance of the Sikhs into their country they by common consent suspended their own feuds for the time, called their Wazir foes "brothers," and attacked with one accord the Kafir enemy, whenever they could do so with safety to themselves. From first to last no attempt was made to occupy the valley permanently, and even in open Marwat it was not until 1844 that a fort was erected, a Sikh garrison located in it, and the country consigned to the tender mercies of a *kardar* or revenue-collector, the celebrated Fateh Khan Tiwana.

Edwardes sent to Bannu proper to realize the "outstanding revenue" for the Sikh Darbar.

Soon after the close of the first Sikh war the council of Regency, which had been appointed under the control of a British Resident, to administer the Punjab during the minority of the Maharajah Dhulip Singh, drew the attention of their adviser, the late Sir Henry Lawrence, to what they were pleased to term the "out-standing revenue" of Bannu. After due inquiry into the state of affairs in that quarter, the Resident sanctioned the despatch of a strong Sikh force, accompanied by a British officer, to compel payment if necessary, but if possible "to conciliate the Bannuchis ; to subdue them by a peaceful and just treaty ; and reduce the nominal revenue, which was never paid, to a moderate tribute in acknowledgment of sovereignty." The British officer selected to accompany the force was the late Sir Herbert Edwardes, then a subaltern. But, as the cold season had well nigh come to an end before his army crossed the Indus, he, after a short stay of six weeks in the valley, retraced his steps to Lahore, arriving at that capital in May 1847. Although but little revenue had been collected, the expedition was by no means

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barren of important results, as a thorough reconnaissance of the country had been made, discipline and obedience had been forced on an unruly soldiery, and a suspicious people had learnt to place confidence in the authority and good faith of an Englishman. In the cold weather of the following year (1847-48) Lieutenant Edwardes returned, and crossing the Kurram at Lakki marched up its left bank into the Wazir *Thal*, where he was joined by a column from Peshawar, under Lieutenant Taylor. The junction being effected, the two officers pitched their camp at Jhandukhel in Bannu proper. By that time all the chief Bannuchi Maliks had come in and tendered their submission and were with the camp, busy watching the course of events and each other. But the Bannuchi priesthood at first remained sullenly aloof, awaiting the action of the Wazir *jirga* or representative council. After some wavering the Wazirs too submitted, and so the Sayads and Ulama became penitent, and promised allegiance to the young Maharaja. Lieutenant Edwardes' next step was to commence a broad high road right through the heart of the valley to the open Marwat country beyond, and to select a good site for a crown fort, which should command the heads of as many canals as possible. Having chosen his site, he laid out the lines of his fort, and allotted a portion of the work to each of his Sikh regiments. The fort was named Dhulipgarh after the Maharajah.

Edwardes sent to Bannu proper to realise the "outstanding revenue" for the Sikh Darbar.

Bannu proper permanently annexed and occupied.

Hitherto the Bannuchi peasantry had never believed that the occupation of their valley was seriously intended; but as day by day the walls of the fort rose higher and higher, they became disillusioned, and felt that their days of freedom were numbered. This thought goaded some of the most bigoted to desperation, and plots for a general insurrection, supported by an invasion from Daur, began to be agitated. The old tactics of way-laying stragglers beyond the camp and shooting sentries on dark nights, which had the secret approval of the priesthood, were resorted to, and Lieutenant Edwardes himself twice narrowly escaped falling a victim to the assassin's dagger. Meantime a rough revenue survey was going steadily on, and the construction of the fort progressed rapidly until it seemed safe to launch the audacious order that the walls of the four hundred strongholds of the valley should be pulled down by the very hands which had erected, defended and kept them in repair for the last five and twenty years. Forth went the order, "Throw down to the ground the walls within fifteen days, or I shall punish you," and down went the walls. The Bannuchis thus rivetted their own chains, and rendered impossible the methods of resistance they had so long opposed to the Sikh armies. It was now spring time, and Lieutenant Edwardes had still to visit Marwat and the tracts south of it, so he handed over charge to Lieutenant Taylor. At first, Bannuchis and Wazirs were constant in their attendance on their new ruler, anxious to ingratiate themselves with him; and it seemed, indeed, as if the change from wild unrestraint to orderly rule had been accepted by the people more as a boon, for which their forefathers had sighed in vain, than as a sad necessity.

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Temporary anarchy during the 2nd Sikh war.

The dream of peace was of a sudden rudely broken. The murder of Vans Agnew and Anderson at Multan was the signal for a general uprising of the Sikh soldiery, to whom the new order of things was particularly galling. Diwan Mulraj raised the standard of rebellion, and the Punjab was ablaze. Acting under instructions from Lieutenant Edwardes, who had on the outbreak of the storm boldly marched to attack the Diwan, Lieutenant Taylor placed Fateh Khan Tiwana in command at Dhulipgarh, and started off to Multan to assist his chief in his abortive effort to besiege that stronghold with disaffected troops and raw country levies. When the news of the rebellion of the Diwan and of the rising of the Sikh soldiery in different parts of the Punjab which immediately followed it reached Dhulipgarh, its Sikh garrison laid siege to the inner fort in which Fateh Khan Tiwana and his Muhammadan levies had shut themselves up. After holding out for ten days, Fateh Khan, finding that further resistance was impossible as his supply of water had failed, caused the gates to be opened, and rushed out sword in hand on the enemy, by whom he was immediately cut to pieces. After sacking the fort the Sikhs marched off with a number of captive local chiefs, who had thrown in their lot with ours, to join their brethren in arms on the Jhelum, only to add their quota of slain to the number who fell under the well-directed fire of our guns at Gujrat. On their departure Muhammad Azim Khan, a son of Dost Muhammad Khan, the Amir of Kabul, came down and occupied the empty fort. His advent only increased the anarchy which prevailed, for he was not strong enough to coerce the people into submission, and the chiefs who had invited him were in a weak minority, and found that they were generally looked upon with suspicion.

Meanwhile the Lakki fort, built four years before by the unfortunate Fateh Khan, whose death has just been related, was in the hands of a portion of the rebel Sikh garrison, and remained so for some months, until Major Taylor, having meantime achieved his majority, was enabled to return from Multan. Advancing by Isakhel he invested the fort which capitulated after a siege of a few weeks. He then pushed on for Dhulipgarh from which Muhammad Azim Khan and his Afghans retired without risking a fight. Within ten days after the final overthrow of the Sikhs at Gujrat, 21st February 1849, the Bannu valley was quietly re-occupied, and the Bannuchis, after having experienced in the space of a few months the sweets and bitters of freedom, of Barakzai and English rule, welcomed Major Taylor back as a deliverer.

Constitution of the district at annexation.

At the annexation of the Punjab in 1849 the trans-Indus portions of the present district of Mianwali with Bannu and Dera Ismail Khan were formed into one district under the latter name with head-quarters at Bannu.

District administration from annexation to end of 1860.

Until the commencement of 1861 the border administration absorbed most of the Deputy Commissioner's time. Still a strong and just rule was enough in itself to encourage the people to extend the area of culti-

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vation and to develop the natural resources of the district. During the greater part of the incumbency of Major Taylor, the first Deputy Commissioner, the Umarzai Wazirs were in rebellion; yet he found time, amidst the cares of other duties, to enlarge and extend the Kachkot canal and commence the reclamation of the Nar tract, which until then had been a jungle infested by robbers. The Nar lands were now divided into blocks of from 50 to 500 acres each, and given to local chiefs and Pathan officers, who had been useful in the stormy times of 1847-49.

The next Deputy Commissioner was Major John Nicholson from 1852 to the cold weather of 1855; and he, during a three and a half years' incumbency, chastised the Umarzais, completed his predecessor's Nar reclamation schemes, partially reclaimed another waste tract called the Landidak, and made a first Summary Settlement of the Bannu "Pargana." His administration though severe was popular, and during all but the first year of it the border was peaceful, and crime of all sorts was reduced to a minimum. The value of his strong rule and "English" justice was seen at the time of the mutiny troubles, when Bannu with the exception of some petty border disturbances remained profoundly tranquil. Throughout the whole of that dark time Captain Coxe, the Deputy Commissioner, was carrying out the second Summary Settlement of Bannu, and the country was making great strides in peaceful improvement.

The Mutiny.

The following account of the events of 1857 is taken from the Punjab Mutiny Report:—

"At the two stations of Bannu and Dera Ismail Khan in this district there were located two regiments of Punjab Infantry, two of Punjab Cavalry, two Punjab Batteries, one Sikh Infantry regiment, one very weak police Battalion, and 180 police horse. Many of these troops were instantly ordered away to Peshawar, Jhelum, &c., and for two days, until the arrival of the 3rd Sikh Infantry from Dera Ismail Khan, the station of Bannu was guarded only by a battery of Punjab Artillery and the inhabitants of the country, "an experiment," says Captain Coxe, Deputy Commissioner, "which it might have been dangerous to protract." The rapid march of the troops caused a temporary panic amongst the traders of Bannu. Captain Coxe closed the gates and talked the people out of their fears. A fresh cause of anxiety was the arrival of the suspected 39th Native Infantry from Jhelum. Captain Coxe felt their presence a source of imminent danger until 600 or 700 Multani horse had been raised and collected at Dera Ismail Khan. The 39th were quietly disarmed on the 14th July without the presence of other troops. Three days before this Captain Renny, Commanding the 3rd Sikh Infantry, informed the Deputy Commissioner of a plot among the Hindustanis of his regiment, 113 in number, to murder all their officers. These men were disarmed the same evening, and were subsequently dismissed the service. The

plot could not be brought home to them though there is little doubt it had been laid. Another conspiracy was reported amongst the 39th Native Infantry at Dera Ismail Khan with the object of seizing the fort. Timely information saved it.

"When the news of the mutiny of the portion of the 9th Irregular Cavalry reached Captain Coxe, he marched to the Indus with a party of Multani horse, and, travelling 60 miles in 17 hours, raised all the country to act against them if requisite and Mr. Cowan, Extra Assistant Commissioner, to follow them up. His force co-operating with Captin Hackin's party was instrumental in effecting their destruction. The frontier tribes were turbulent during this period as is their wont, but the presence of a moveable column sent by the Chief Commissioner restrained them from ravaging our territory."

Subsequent changes of boundaries.

On January 1st 1861 the old Leiah division was broken up, and the Derajat division was formed with Bannu as its northern district comprising the tahsils of Bannu, Marwat, Isakhel and Mianwali. In 1875 Mullazai a tract west of the Bhattanni Range, until then a part of Marwat, was transferred to the Dera Ismail Khan district. On November 9th 1901 the tahsils of Bannu and Marwat which make up the present district of Bannu were transferred from the Punjab to the newly constituted North-West Frontier Province.

The history of the district since annexation is mainly concerned with the Wazirs and Mahsuds on the northern western border.

Relations with border tribes.

The first collision occurred in December 1849 owing to a quarrel of the Wazirs with the Bannuchis regarding the payment of land revenue. The Umarzai section of the Ahmadzai Wazirs came down in a body 3,000 strong and sacked 14 villages of their Bannu enemies. Soon afterwards a body of 1,500 Wazirs descended on the plains for the purpose of plunder, but were gallantly repulsed by a small party of horse and foot. In November 1850 the Umarzais induced the Mahsuds to join them and made a formidable demonstration of several thousand men. They had intended to attack the town of Bannu itself, but they found a strong force ready to meet them and considered it more prudent to retire. At this time and for some years afterwards we were at open war with the Umarzai and other sections of the Wazirs and throughout 1851 and 1852 they made constant demonstrations and endeavours to attack villages in the Bannu district, varying their operations by cattle forays, raiding and murdering by stealth. At length in December 1852 a column of troops, accompanied by Major Nicholson, then Deputy Commissioner of Bannu, made a rapid attack on the Umarzai settlements, and in the course of the following year the tribe made a complete submission, and in November 1853 were re-admitted to their lands. During subsequent complications with the Muhammadkhel in 1870 the Umarzai took an active part against us, but shortly afterwards they complied with our demands for satisfaction and paid up the fines inflicted on them in proportion to their offences.

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Frontier administration.

In the autumn of 1851 the Kabulkhel section of the Darweshkhel Wazirs brought themselves into prominence by an audacious attack on Bahadurkhel and its salt mines which lie on the road from Bannu to Kohat and are included in the Kohat district. Constant raids, especially in the Kohat district, followed this attack. The Kabulkhels were blockaded and reduced to submission, the value of the stolen property was realized, and they gave security for their future good conduct. For a time they became more careful in their behaviour but a few years afterwards they were again guilty of grave misconduct. In the course of the Miranzai expedition in 1856 it was found necessary to inflict a heavy fine on the Kabulkhel. In 1859 the measure of their misdeeds was filled. A band of Kabulkhel robbers on the night of the 5th November 1859 murdered Captain Mecham of the Bengal Artillery while proceeding from Bannu towards Kohat near the village of Lattammar. The murderers consisted partly of Hathikhel Wazirs attached to a marauding band of notorious Kabulkhel ruffians. The Kabulkhel refused to render any satisfaction for the murder or to give up the men implicated. It now became imperatively necessary to take more active measures against these pests of the border. An expedition started in December 1859 from Kohat and overran the Kabulkhel country, meeting with but trifling resistance. Full reparation was exacted from the offending tribe, and a few months afterwards the actual murderer of Captain Mecham was brought in gagged and bound by the Umarzai to the Deputy Commissioner of Bannu, and was executed on the very spot where the murder had been committed. A monument now stands on the right bank of the Changos *nullah* marking the spot where Captain Mecham was murdered.

In 1860 a punitive expedition was despatched against the Mahsuds from Dera Ismail Khan in consequence of the raid committed by that tribe on Tank and General Chamberlain's column returned from Makin by the Khaisora route to Bannu.

The misconduct of the Muhammadkhel section of the Ahmadzai next involved the district in trouble. During the winter of 1869-70 several events occurred which they looked upon in the light of grievances—such as the enforcement of their responsibility for the Kurram Pass and a decision by the Tahsildar of Bannu regarding their water rights on the Kurram river. Their ill-temper was much aggravated by a year of scarcity, and they had at last made up their minds to commit a marked outrage on the Government. In June 1870 they suddenly attacked a detachment of ten men of the 4th Sikh Infantry marching from Bannu for the relief of the Kurram outpost ; six of the detachment were killed and one man wounded. The Muhammadkhels were at once proclaimed outlaws. The members of the tribe found in British territory were seized and their lands were confiscated till such time as the whole tribe should submit and should give up to justice the men who had joined in the attack on the troops. To these terms the Muhammadkhels refused to submit. From June 1870 to September 1871 they

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Frontier administration.

wandered among the hills bordering on British territory, supported by the charity of other tribes who sympathised with them and aided them as much as they dared. They made numerons raids into British territory, carrying off cattle and committing thefts and robberies. At length they were driven to extremities, and on the 20th of September 1871 they unconditionally surrendered, the whole tribe with their women and children coming into Bannu, where with bared heads they threw their arms in a heap at the foot of the Commissioner and implored pardon for their offences. Such a humiliation was unprecedented on the border and was complete. Heavy fines were imposed on the tribe, on payment of which they were permitted to return to their lands in British territory; and six headmen of the clan were sentenced to varying terms of imprisonment and were deported to Lahore. Due punishment was also dealt out to the aiders and abettors of the Muhammadkhels, the Umarzais and the Bizankhels who paid without demur the fine imposed upon them.

1871-1881.

These events were followed by a period of comparative peace. The years of the second Afghan war were undisturbed by any tribal risings on the Bannu border, and stores were regularly despatched to Thal *via* Gumatti and Zerwam without even a military escort. In 1881, after the burning of Tank by the Mahsuds, Bannu again became a base of operations against these turbulent hill men, and a force moved up the Khaisora to co-operate with General Kennedy's brigade.

1881-1894.

The period from 1881-1894 was comparatively uneventful. Border offences were not infrequent but were never so serious as to call for military action and most of the cases were satisfactorily settled by means of the tribal *maliks* or *jirgas*. In 1894 after the attack on the camp of the Afghan boundary delimitation commission at Wano the Khaisora route was again used by a punitive force moving up from Bannu against the Mahsuds. On this, as on subsequent occasions when operations have been undertaken against the Mahsuds, the Wazirs have readily given assistance to Government troops when using the passes into the hills. The long standing feud between the two tribes over the hill country to the north-west of the Bannu has ever since 1850 prevented a combination which would be as formidable as any that took the field in 1897.

1895-1898.

After the conclusion of the demarcation proceedings at the head of the Tochi valley the Dauris and local Wazirs petitioned the British Government to occupy their country. The occupation of the valley followed, levy posts were built, and a strong garrison established at Miran Shah. With the establishment of political agents at Wano and Tochi the sphere of political influence exercised by the Deputy Commissioner of Bannu was somewhat curtailed as regards both Mahsuds and Wazirs. In the eventful year of 1897, though the Maizar outrage in the Tochi agency was the first of the series of tribal

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offences on the frontier and though troops were sent up through Bannu to the Tochi, the Bannu border was undisturbed and neither Wazirs nor Mahsuds gave any trouble in the district.

If in 1897 the local tribes were unaffected by the outburst of fanaticism which disturbed the Peshawar and Kohat borders, they made good this omission in the following years. From 1898 to 1902 the Bannu district knew no peace. Gangs of outlaws making Kabulkhel country or the Afghan province of Khost their base continually raided the Bannu and Kohat districts, while the Mahsud blockade lasted from 1900 to 1902. The history of the Mahsud blockade is not an integral portion of the history of the Bannu district. Troops were continuously employed on the Bannu border and when active operations were necessitated to bring the tribe to their senses, the Khaisora and the Shaktu routes were used by punitive columns: but the events which led up to the blockade and the final settlement with the tribe are more closely connected with the Dera Ismail Khan district and the Wano agency than with the Bannu district. Bannu was again merely a base of operations. With the raiding gangs who harried the district from their Alsatia between Thal and the Tochi Bannu was more nearly concerned. Throughout this period the attitude of the local Wazirs was distinctly hostile to Government: their sympathies were entirely with the raiders: and the most dangerous gang of criminals on the frontier was allowed to make the village of Gumatti only 9 miles from Bannu cantonment their head-quarters and the base of their many and successful descents on the district. In 1898 the outlaws in Gumatti were surprised by a column from Bannu but from their mud tower they successfully defied the troops who returned the same night to Bannu having effected nothing. Two days later troops again moved up to Gumatti but in the interval the outlaws had decamped. This failure resulted in a serious loss of prestige on the Bannu border and raiding continued with increased vigour abetted in every way by the Wazirs of the district. Outlying police stations and Border Military Police posts were surprised and looted and on one occasion outlaws even penetrated to a village lying sixteen miles south of Bannu, the home of a wealthy Sikh whom they murdered in pursuance of an old grudge. In this way the Ahmadzai and Domel *thanas*, the Barganathu, Baran and Islam-chowki Border Military Police posts were in turn taken by raiders.

In 1902 this state of affairs was brought to a conclusion. Troops entered the Kabulkhel country simultaneously from Kohat and Bannu as well as from the Tochi and Kurram agencies. The main stronghold of the outlaws, Gumatti, was carried by assault though not without the loss of valuable lives: the Kabulkhel tribe was reduced to submission and most of the outlaws surrendered to justice. At the same time a Border Military Police post was established at Gumatti to control the country. From 1902 to 1906 the Bannu district has enjoyed comparative immunity from raids and frontier

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1898-1906.

crime, but a new and unpleasant feature in our relations with the neighbouring tribes has been the growth of a fanatical spirit which finds its outlet in attempts on the lives of British officers In 1903 and 1904 there were two such attempts both unsuccessful. In 1905 Captain Donaldson, Brigade Major, was murdered on the Kohat road while riding into Bannu at the head of a regiment. In this case the murderer was a Mahsud and the outrage followed shortly on the murders of Captain Bowring and Colonel Harman by Mahsuds in the Wano agency. This particular case was settled by the payment of a fine and the surrender of certain tribesmen implicated in the murder. But the spirit which prompted the outrage is still unsubdued, and will yet have to be reckoned with in the near future.

Internal development.

For the rest, the political importance of Bannu has diminished as our frontiers have advanced and it is to be hoped that the history of Bannu in the future will be confined to economic progress and peaceful development. But, if border frays and forays occupy so prominent a position in the history of the district up to date, it must not be supposed that Bannu has all this time stood still as regards internal development. It is necessary to read Sir Herbert Edwardes "year on the Punjab Frontier" to realize the condition of Bannu at annexation. The Sikh rulers exacted tribute at the point of the sword but Government of any sort there was none. There was neither peace nor courts nor law. Khattaks, Marwats and Bannuchis were continually fighting with each other. Every Marwat chief and every *tappa malik* of Bannu was at war with his neighbour. Human life was of no account. The vilest treachery, the most cruel murders were of daily occurrence. Men dared not move even a few miles from the shelter of their walled villages. The ruined towers still standing in the Miri fields show that even the refuge of his village was not near enough to shelter the cultivator from raiding Wazirs. Ignorance was general and the grossest superstition prevailed. The hideous vices and brutal immorality of the Bannuchis disgusted all who were brought in contact with them. The Hindus were despised and maltreated very much as were the Jews of the middle ages in Europe. Medical science was unknown and children were carried off wholesale by small-pox. Since annexation law and order have taken the place of anarchy and civil war. Crime has been brought within bounds. Roads and bridges have been constructed : there were none before. Hospitals and schools have been established and have found favour with the people. The letter post and the telegraph, all the applianes of civilized Government have been introduced. The area under cultivation has more than doubled, population has almost doubled. Irrigation has been extended by Government to the Nar and Landidak colonies and by private capitalists to the lands on the left bank of the Gambila. The nomad Wazir grazier and raider has become a peaceful cultivator. The oppressed Hindu who sixty years ago might not so much as wear a

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Internal development.

turban in Bannu is now a prominent member of the Municipal Committee and rides about the country unprotected. Bannu town only founded in 1848 is now an important trading centre with a population of over fourteen thousand. The seeds of self-government have been sown by the creation of municipal and district boards. Natives of the district have been made Honorary Magistrates: others have been appointed to posts in the Government service. Bannu is still one of the most backward districts in the north of India but this is hardly surprising when the condition of the country at annexation is realized. Under the circumstances, the progress made during the last sixty years is perhaps even more remarkable than in the more advanced districts of the Punjab.

Below is a list of officers who have acted as Deputy Commissioners since A. D. 1861 up to date. Those who held temporary charge for short periods are not mentioned :—

Name of Deputy Commissioner.	From	To.
Captain Smyly	1861	1862
Major Urmston	1862	1866
Captain Sandeman	1866	1866
Major Munro	1868	1868
Mr. C. V. Jenkins	1868	1869
Mr. S. S. Thorburn	1869	1870
Captain R. I. Hare	1870	1871
Major J. W. H. Johnston	1871	1874
Mr. H. B. Becket	1875	1877
Mr. R. Udny	1878	1882
Colonel E. R. Conolly	1883	1889
Mr. H. A. Anderson	1889	1895
Mr. R. E. Younghusband	1895	1897
Mr. A. H. Gunter	1897	1900
Mr. A. J. Grant	1900	1900
Mr. J. S. Donald	1900	1903
Captain D. B. Blakeway	1903	1906

The value of the list lies in the fact that peasants have a habit of referring to the dates of old cases by the name of the officer in charge at the time, but whether his incumbency was ten years or twenty years ago the said peasant can seldom remember "I won the land when Caccas (Coxe) was Dipty (Deputy Commissioner)" is all that the Bannuchis can often say. So a knowledge of the year of each officer's charge may often be useful.

Section C.—Population.

Population as compared with other districts.

In the census of 1901 the population of Bannu was returned as 226,776. In actual numbers Bannu stood fourth amongt the districts of the North-West Frontier Province.

Density.

Table 5, Part B.

In 1901 the density of the population per square mile of area was 129 and of the rural population 264 per cultivated square mile. The latter figure is the lowest of any district of the Province, a state of affairs which is easily explained by the large area of light soil under cultivation where a *zamindar* can work from 30 to 40 acres with a single plough. In many cases too the distance of water from the villages is no doubt a factor which tends to check any increase of population beyond the minimum necessary for the cultivation of the soil. Thus in southern Marwat and the *Thal* the density of population per cultivated square mile is only 136. But if population in the unirrigated tracts is more sparsely distributed than elsewhere in the Province the density of the rural population in the irrigated *Doab* is greater than in any other district west of the Indus. In the highly irrigated tract comprised in the Bannu assessment circle there are 1,069 souls to the square mile of cultivation and in the neighbourhood of the city the number exceeds 1,500. Not even in the neighbourhood of Peshawar is the pressure of population on the soil so heavy. By Tahsils the density of the population per square mile of cultivation is 179 for Marwat and 506 for Bannu.

Towns.

Table 6, Part B.

The only towns in the district are Bannu with a population of 14,291 and Lakki with a population of 5,218. The urban population thus amounts to less than one-tenth of the total population of the district. But even this figure is an exaggeration, for Lakki though nominally a town is in reality a collection of straggling hamlets inhabited by agriculturists who should properly be classed with the rural population. Bannu is the only town in the true sense of the word. The rising importance of Bannu as a trade centre is evident from the rapid growth of the population in recent years. In 1881 the population was 8,960, ten years later 8,817 and in 1901 the last census 14,291.

Villages.

In a district where small hamlets and even isolated homesteads abound, the village of the revenue or census papers is often a tribal or administrative unit comprising a large area and a scattered population, and it is therefore impossible to form any useful estimate as to the average population of a village. A description of the general appearance grouping and construction of the hamlets will be found latter in this chapter.

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Population.

Growth of population.

Table 5, Part B.

Previous to 1881 the population of the district was enumerated on three occasions 1855, 1868 and 1875. The results of these three enumerations and the figures for the regular decennial census from 1881 are compared in the following table :—

Area.	Total Population.						Per cent. of increase or decrease.	
	1855.	1868.	1875.	1881.	1891.	1901.	1891 on 1881.	1901 on 1891.
Bannu Tahsil ...	81,732	87,859	95,807	107,159	120,324	130,444	+12·3	+8·4
Marwat Tahsil ...	53,514	57,343	61,893	75,581	84,145	96,332	+11·3	+14·5
District ...	135,246	145,202	157,700	182,740	204,469	226,776	+11·9	+10·9

From the above table it will be seen that the British occupation of Bannu has been accompanied by a steady and satisfactory increase in the numbers of the population For a time it would appear that the increase was uniform in both Tahsils amongst every tribe and class. From 1891 to 1901 the table shows that the Bannu has begun to fall behind the Marwat Tahsil, but it is still more significant that the increase in the Bannu Tahsil during that period is confined to the urban population, the canal colonies and the Wazir tribesmen. Throughout the rest of the Tahsil the home of the Bannuchis, the most highly irrigated tract in the district, the rural population from 1891 to 1901 was practically stationary with a slight tendency to decrease. The hitherto unlimited area available for cultivation and the extension of irrigation have enabled the Marwat and Wazir tribes to increase their numbers without reducing the prosperity of the individual or the general standard of living. In fact it is admitted on all hands that both tribes are now very much better off than they were at any previous stage in their history. On the other hand the Bannuchis are confined to a very limited area where there is neither room for expansion of cultivation nor improvement in irrigation. It would seem that the limit of population which the soil can support has now been reached. Unless the land can be induced by some improvement in agricultural methods to yield a higher outturn than it does at present, there can be no hope of any further expansion of the rural population in the north of the Kurram-Gambila *Doab*.

Migration.

Table 7, Part B.

The figures supplied by the Census Commissioner, 1901, as regards migration were prepared before the separation of the Nort-West Frontier Province from the Punjab and the constitution of the district in its present form. Thus the number of emigrants given in the statement No. 7, Part B, includes the figures for the Mianwali and Isakhel Tahsils then forming part of the Bannu district. Thus as regards emigration no conclusion can be formed from the available statistics. On the other hand it was found possible to excerpt the figures of 1901 as regards immigration for the district as now constituted

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Population.

Migration.

Table 7, Part B.

Immigration is therefore the only side of migration that can be examined in the light of available statistics. As to emigration all that can be said is that the Bannu Pathans rarely leave their homes: with the exception of a few pilgrims, cattle dealers, and carriers they are rarely met with in other districts and very seldom to the east of the Indus. The Hindus owing to their trading interests and the number of pilgrimages their religion enjoins are greater travellers. One form of emigration remains to notice. Every year a number of Wazirs go up to the hills about Shawal for the hot weather months. When the Wazirs were a purely pastoral people, the whole tribe left the district in the hot weather, but of late years the number who make this migration has been steadily decreasing. The figures as regards immigration are given in the following table :—

Immigrants.	Males.	Females.	Total.
I. From the Punjab and North-West Frontier Province.	9,115	3,101	12,216
II. From the rest of India	792	204	996
III. From the rest of Asia	4,948	2,625	7,573
IV. From other countries	41	8	49
Total immigrants	14,896	5,938	20,834

The garrison, city traders, and carriers make up the bulk of the immigrants from the Punjab and the North-West Frontier Province. Next in importance is the immigration from the rest of Asia. These immigrants come chiefly from Afghanistan or Mahsud country. The main route used by the Afghan immigrants is the Tochi road, though many Sulemankhel Powindas, who have entered India by the Gumal Pass, cross into Bannu from Dera Ismail Khan to buy grain, grind it at the Bannu mills and carry off the flour on their camels for sale elsewhere. The majority of the Afghan immigrants to Bannu are Kharotis. Most of these merely pass through the district in search of work in the Punjab but a certain number remain throughout the winter working as day labourers, building mud walls or working on the roads. The Mahsud immigrants are similarly employed.

Chapter I, C.

Population.

Ages.

Table 12, Part B.

The following table shows the distribution of every 10,000 of the population by sex as recorded at the last census:—

Age period.	Males.	Females.	Persons.
Under 1 year	190	188	378
1 and under 2	81	78	159
2 " " 3	141	148	289
3 " " 4	169	178	347
4 " " 5	174	178	352
5 " " 10	889	797	1,686
10 " " 15	576	406	982
15 " " 20	412	308	750
20 " " 25	404	338	742
25 " " 30	484	413	897
30 " " 35	485	443	923
35 " " 40	328	269	597
40 " " 45	324	305	629
45 " " 50	204	161	365
50 " " 55	207	172	379
55 " " 60	80	65	145
60 and over	200	175	375

Sex.

Table 12, Part B.

The following table gives the number of males to every 10,000 of the population:—

Census of		In towns.	In villages.	Total.
All religions ...	1881	6,808	5,337	5,442
	1891	6,388	5,309	5,379
	1901	6,449	5,277	5,378
Census of 1901 ...	Hindus	5,927	5,530	5,691
	Muhammadans ...	6,553	5,258	5,318

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Population.

Sex.

Table 12, Part B.

In the towns where immigrants are numerous the number of males largely exceeds the number of females. In the villages the number of males is also in excess of the number of females but it will be seen from the above table that the disproportion has decreased in every decennial period. Whether this result is due to improved enumeration in each successive census or to other causes, it is impossible to say.

Births and deaths.

Table 8, Part B.

In the following table the annual average birth-rate and death-rate per mille, is compared with the corresponding figures for the Punjab and the North West Frontier Province :—

YEARS.	ANNUAL AVERAGE BIRTH-RATE PER MILLE.			ANNUAL AVERAGE DEATH-RATE PER MILLE.		
	Bannu district.	Punjab.	N.-W. F. Province	Bannu district.	Punjab.	N.-W. F. Province.
From 1891—1895...	30·6	39·0	...	30·2	34·5	...
" 1896—1900...	36 0	43·2	...	30·9	30·5	...
" 1901—1905...	36·1	...	33·2	26·2	...	25·5

The only conclusion which can be drawn from the above figures is that the registration agency in the Bannu district has been most defective. During the decennial period 1891 to 1901 there has been an increase in population of 10·9 per cent. equivalent to 10·9 per mille per annum, while the excess of births over deaths in the first half of the period amounts to only ·4 and in the second half to 5·1 per annum per mille. Even allowing for immigration on a large scale and taking into account the fact, that many Wazir children are borne during the annual exodus to the hills, it is still impossible to reconcile the registration figures with the census returns. Again while the population of the Punjab increased by only 7·26 per cent. during the same period as against an increase of 10·9 in the Bannu district, the birth-rate recorded for the Punjab largely exceeds that recorded for Bannu. It is obvious that a large number of births have every year gone unrecorded. The registration of the number of deaths appears throughout more reliable, perhaps because the village *Chaukidars* are aware that the Frontier Police take a greater interest in deaths than in births. It is at any rate satisfactory to find that a comparison between the birth and death rates of recent years gives a proportion more in accordance with the believed rate of increase in the population than the figures for the decennial period between the census of 1891 and that of 1901.

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Public health.

Malarial fevers and bowels complaints are the most prevalent diseases. It is probable that quite half the adult population of the irrigated tracts have one or more attacks of fever during the winter. In the unirrigated tracts and even in villages situated at a great distance from water malarial fever is by no means uncommon and in some years is almost general. No doubt the village tanks which are full in July and August afford an excellent breeding ground for the anopheles. Late and heavy rains as a rule precede a sickly season. The marked unhealthiness of the irrigated country is attributable to the density of the population, the redundant vegetation and the over irrigation of the fields, also, in the opinion of natives, to the bad water of the Kurram which, causes boils, bilious complaints and inflammation of the bowels. Before descending into the Bannu plain, the Kurram river irrigates the crops chiefly rice, in the Kurram valley ; and in Bannu more than half its water is used for irrigation purposes. The water consequently is always charged with vegetable matter. Drinking water in the city and cantonment is obtained from masonry wells. In the densely populated parts of the Bannu Tahsil the people drink water of the irrigation channels in the winter and of wells in the summer. These village wells are seldom constructed of masonry.

Diseases.

Table 10, Part B.

Fever prevails from September to November and continues till February. Respiratory diseases which also cause a considerable mortality are often returned as fevers by the village watchmen. Pneumonia locally known as *Starra tabba* "the great fever" is also common in the winter.

Cholera was very fatal all over the district in 1844-45. From that year to 1884, cholera appeared only twice in an epidemic form, *viz.*, 1867 and 1876. In 1867 it was imported from Kabul, in 1876 it found its way into the district *via* Shahpur and Mianwali. Of late years these visitations have become much more frequent although the disease can scarcely be said to have assumed an epidemic character. Thus outbreaks of greater or less severity occured in 1890, 1892, 1896 and 1900 in which year it claimed the late Mr. A. J. Grant, Deputy Commissioner, as one of its victims ; spasmodic cases were also recorded in 1903. As a rule cholera is introduced by pilgrims returning from the Hardwar fair and is fostered by the superabundance of melons grown in the district as well as by the general disregard of all sanitary precautions. Typhoid fever sometimes appears in an epidemic form. In the autumn of 1857, after a season of unusually heavy rains, it revaged parts of Marwat. The Marwats say that whole households were swept away, and that in the villages, which suffered most, hardly a family escaped without the loss of one or more members. The "*Wabaikal*" or "epidemic" year has established itself as an era in those parts which were most afflicted. Guinea-worm is very rife in Marwat and wherever stagnant water is drunk from ponds or tanks. It is most prevalent tn the hot weather after July and is sometimes fatal. A case has been known in which one man had ten worms in him at once. Guinea-worm attacks old and young alike, but according to popular opinion the young

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Diseases.

Table 10, Part B.

are more liable to attack. Small-pox is almost entirely confined to children and used to be looked upon as a disease every child must face. "Until he gets over small-pox, parents do not count their child their own," is a local Pashtu saying on the subject Small-pox has greatly decreased in the past few years, owing to the spread of vaccination, but in some parts innoculation is still resorted to, mainly by Wazirs under the encouragement of the influential Malik Mani Khan. Pterygium and granulated lids are also very common among the poor classes owing to the glare and dust.

Infanticide.

The infant mortality is not heavy and the children appear well nourished. A daughter is considered by her parents as a valuable commodity which they dispose of at the earliest opportunity. Infanticide was never a custom in the district, even before the days of British rule; and though in former times certain sections of the Hindus used to treat their female children with indifference, yet even this custom has now quite died out.

Birth customs.

Among the well-to-do classes on the birth of a son a gun is fired to apprise the neighbours of the happy event. The same evening the women of the village assemble at the parents' house where they dance and sing to the accompaniment of a drum. The child is wrapped at once in swaddling clothes and *ghi* is put in its mouth. A *mulla* is then summoned to whisper the creed in the child's ear. On the seventh day after the birth the relatives and neighbours are feasted by the happy father. For forty days after the birth the mother neither prays, fasts nor handles the "*Koran*." From the hour of birth the head and face of the child are carefully manipulated to make them shapely. In some cases a clay mould is used for this purpose but the custom is not common. The birth of a girl is regarded as a black calamity and is not made the occasion of any rejoicing. Among the poor Marwats even the birth of son is allowed to pass without any ceremony.

Naming.

Circumcision.

No ceremony is observed in connection with the naming of a child. A curious custom amongst the Wazirs is that every man is known by a nickname, generally the name of some animal. Thus Saleh Din Bakkakhel is known as "*tittor*" (the partridge), others by less complimentry names such as "*khar*" (the donkey). Circumcision is performed at any time between the ages of three and eight. The village barber is the usual operator and the occasion is not celebrated in any special manner.

Customs—marriage and betrothal.

The customs as to betrothal and marriage are not in all respects identical amongst the Bannuchis, Marwats and Wazirs the three chief tribes of the district but the points of difference are for the most part insignificant. The betrothal of boy or girl rarely takes place till the age of puberty is reached. The first advance is made by the boy's family and, if the reply is favourable and the girl's father expresses himself willing to entertain the idea of a match, negotiations proceed as to the

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Customs—marriage and betrothal.

price of the bride. Occasionally girls are exchanged but as a general rule the bride is paid for in hard cash The price of a girl averages Rs. 300 amongst the Marwats and the Wazirs, and Rs. 200 amongst the Bannuchis but, if the contracting parties are well-to-do, very much larger sums are paid as the bride-price. When the all important question of the price of the girl has been settled a visit is paid by the boy's father and his friends on the father of the girl, when the bride price is paid in whole or in part: in the latter case the balance is paid before the marriage takes place. Although the father of a Pathan girl would never forego the price of his daughter, there is some idea that the transaction is not very creditable. A small sum is often returned and Bannuchis sometimes absent themselves from their houses at the time of payment and allow a menial to act for them. The betrothal called "*kwazda*" by Bannuchis and Marwats, and "*niwah*" by Wazirs is now considered complete. The return of the boy's father is made the occasion of great rejoicing which as a rule takes the form of dancing and singing "*dris*" in Marwat Pushtu and "*mendar*" in Wazir. Neither boy nor girl are ever present at the ceremony of betrothal and amongst Wazirs it is considered more decent to keep the girl in ignorance of her betrothal for a time The custom of the Wazirs as to the behaviour of the boy between betrothal and marriage differs entirely from that observed by the Marwats and Bannuchis. The latter tribes hold that during this period the boys must not visit his future father-in-law's house nor must the girl be seen by him. With Wazirs on the other hand the intending bridegroom and his friends go to the girl's house and entertain the family. Such visits are often the scene of some horse play and are known as "*nanawati*." If the bridegroom fails to go through this part, one of the relations of the bride may say to him "tie up the donkey" ("*khar wutara*)." The origin of the expression is unknown but the ceremony of "*nanawati*" must then be performed After the betrothal the next stage is to fix the date of the marriage When the date has been arranged, a sum of money in cash, a certain quantity of grain, some sheep and other necessaries for a feast, "*khshai*," in Marwat and "*losirah*" in Bannu have to be made over by the bridegroom's family to the father of the bride. A few days before the marriage takes place the Bannuchis have an exhibition of the clothes and ornaments presented to the bride "*khat warawal*." This again is made the occasion of further dancing and singing amongst the women With the Marwats this ceremony is deferred till the marriage procession is leaving the bride's village. All that remains now is for the marriage procession "*wra*" to proceed to the girl's house and bring away the bride. These processions are often extremely picturesque; the bright dresses of the women and in Marwat the trappings of the camels make a gay spectacle. At the head of the procession are the drummers and as often as not a troupe of dancing boys. Amongst the Wazirs the martial character of the tribe is reflected in the drawn swords of the men and the frequent discharge of firearms by the members of the party. The richer Bannuchi

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Customs—marriage and betrothal.

bridegrooms ride with the procession, the Marwat and Wazir bridegrooms invariably remain at home. The procession should arrive at its destination shortly after sunset. Amongst the Marwats and Wazirs a warm reception is always accorded to the party by the people of the girl's village. In Marwat the visitors may expect to be pelted with clods and rotten eggs. Among the Wazirs serious injuries are often inflicted in the course of the pretended defence of the bride from the invading strangers. The Bannuchis receive their guests in a more pacific spirit. In any case the sham fight lasts but a short time and the night is spent in feasting, singing and dancing. Next morning the bride who has spent the last day of her unmarried life in the company of the girls of the village is carried off to the bridegroom's house In Marwat the bride's last day with her companions is known as "*pengu wruz*" as the time is spent in swinging.

Between the departure of the marriage procession and the formal celebration of the marriage, several curious customs are observed. Amongst these is the custom known as wounding the horse "*as zoblawal*." A sweeper "*kotana*" enters the ring of merry-makers mounted on a dummy horse of reeds and after a few antics breaks his steed to pieces in front of some relative of the bridegroom, whose duty it then becomes to reward the performer. The custom is common to all three tribes but no one can explain its origion. (*Burae ghuzai niwal*) "holding the woollen sack" is a custom peculiar to Marwats Before the bride leaves her house, she holds the corner of a woollen sack with a young brother or some male relative. Marwats say that the ceremony signifies the boy's intention of avenging any ill treatment the girl may receive in her new home. The Bannuchis too have a custom which is unknown elsewhere "*garai dakawal*" filling the pitcher. A sister of the bride takes a pitcher to some running stream outside the village. The bridegroom then repairs to the place and plunging his sword into the water allows the drops to run off the blade into the pitcher. According to Bannuchis this ceremony signifies the bridegroom's intention of keeping his wife in seclusion and providing her with water in her house.

On the arrival of the bride at the bridegroom's house a male child is placed in her arms with the idea of bringing her good fortune in the shape of male offspring. At the same time the bride is made to thrust her hand into a pot of *ghi* significant of plenty. Finally the "*nikah*" marriage service is read by the *mulla*, the "*haq mahr*" dowry fixed and the marriage contract is complete. On the third day after her arrival "*drema*" the bride returns to her parents' house whence the bridegroom after a few days grace brings her back "*rawastawal*." On this occasion the bridegroom finds himself the butt of the girls of the village and he must show some wit if he is not to cut a sorry figure before his tormentors. After the "*rawastawal*" man and wife settle down to the regular life of their class, as often as not seriously crippled in their resources by theextravagance and display which custom exacts from every Pathan on such occasions. Many Marwats can never afford to marry

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in the regular way and consequently cases of abduction and claims for "*sharmana*" are numerous.

Disposal of the dead.

On the death of a Pathan the body is washed by the *mulla* and the corpse is then wrapped in a shroud and laid out for burial. On the same day the grave is dug and as soon as it is ready the bed, which serves as a bier, is carried out by the friends and relations of the deceased to the place of the burial. All this time the women of the household and their friends are loudly mourning the deceased. Where the graveyard is at a great distance from the village, as is sometimes the case with Marwats and Wazirs, the prayers for the dead are recited near the village but in most cases the service takes place at the side of the grave; alms are then distributed to the *mullahs*, who have said the prayers and the corpse is lowered into the grave with the face turned toward Mecca. A few inches in front of the eyes is placed a tablet of stone inscribed with the creed. The earth is then filled in and stones piled over the top. In the case of rich men the grave is watched by *mullahs* for some nights. In any case a feast is prepared at the deceased's house to which on the death of rich Bannuchis the whole village is invited but which amongst Wazirs snd Marwats is confined to the children.

The period of mourning lasts for forty days and during that time food is sent every night to the *mullah* of the village. Amongst the richer Bannuchis all comers are entertained on the Friday after the burial and the five succeeding Fridays up to the fortieth day but among the poorer classes food is distributed on the fourth and ninth nights only and a more elaborate banquet is prepared on the fortieth day the "*shuma*." Up to the fortieth day the family of the deceased are paid visits of condolence by friends and relations the "*fatiha khwani*" or "*wazar*" ceremony. With the expiry of the fortieth day the household of the deceased cease mourning and resume the ordinary routine of their daily life. The amount spent by an average *zamindar* on these occasions varies from Rs. 30 amongst the Wazirs to Rs. 50 amongst the Bannuchis, but as in the case of marriages well-to-do families often spend much larger sums. Not less than Rs. 1,000 is spent on the funeral of a Bannuchi Malik of importance.

Language.

The soft Pushtu is spoken throughout the district, but the dialects of the three main tribes differ in a marked degree. Marwat Pushtu is the simplest of the three, while the Bannuchi dialect is without doubt the most difficult of all for a stranger to acquire. Wazir Pushtu has found a grammarian in Mr. Lorimer, C. I. E., whose Pushtu Grammar should be consulted by any one who wishes to become a master of this dialect. The main distinction between Marwat and Bannuchi Pushtu lies in the significance given to the vowels. Thus *Bazár*, *Mor*, (Mother), *Sur* (red), pronounced by the Marwats as they are spelt, become in the mouth of a Bannuchi *Bazor*, *Mer*, *Ser*. A peculiarity of Marwat Pushtu is the plural ending in *gane*. Thus *arzi* which ordinarily makes it plural *arzai* takes the form with the Marwats of *arzigane*. In addition to these distinctions there are many words, which are peculiar to one or other tribe or convey

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an entirely different meaning in the different dialects. An interesting collection of stories, ballads and proverbs is appended to Mr. Thorburn's "Bannu or our Afghan Frontier."

Language.

Selections from two well known ballads illustrating the Bannuchi and Marwat dialects are given below :—

BALLAD OF DILASA KHAN.

BANNUCHI.	TRANSLATION.
1. Chá wel che Dilossa wurta yághi dá	It is said that Dilasa has risen in arms against them.
Paighamber pa nome sar esha ziyoti da	He is ready to give his life for the cause of the prophet.
Kasidone de Kakki pa ler garzezhi	His messengers are about Kakki,
2. Kasidone we rághalli di Kakkai ta	They have come to Kakki.
Sabo kích da rawánezhi Lahori ta	To-morrow they must march against Lahora Singh.
Nagháre Dilossa pa ler zhaghezhi	The drums beat for Dilasa.
3. Star Paujina we rághalli di Mírí ta	The armies have come to the country of the Miris.
Pa Mírí chigha gada pote na shwul ke sek palli ke sowér wi	The Miris have turned out in force; not a sowar nor a footman remain behind.
Star kápir dá che pa chá wár bárezhi	Strong is the infidel, when he meets the foe.
4. Dilossa wél awe se woshul Sattárá	Dilasa cries, "what now? My God!"
Za darezham de Ranjít kápir de zéra	Fearful am I of the strength of Ranjit the Kafir.
Pa lakkúná pa karorúná hisabezhi	By lakhs and by crores are his forces numbered.
5. Dilossa Ghází me da leba gushta	This is the sport for Dilasa Ghazi.
Ke me khpal khudai na ko be-nazíra	May God watch over me.
Pa spin ketkí cháperá mardon garzezhi	The spirits of the dead gather round the white fort.
6. Dilossa Ghází de kul Banní Amír dá.	Dilasa is of all Bannu the chief.
Pa garzawulla de Ranjít kápir lashkar da	Surrounded is he by the army of Ranjit Kafir.
Tere típe ghumbárak pa chalezhi	The dark guns are firing on him.
7. Dilossa Ghází de Banní álemone na zira bad dé	Angered is Dilasa with the *mullahs* of Bannu.
Pa gurzawulla me daghá qasid awal de	First of all was the messenger sent to them.
Paighamber pa nám layá dí khoshezhi	In their hearts is no real love for the name of prophet.

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BANNUCHI.	TRANSLATION.
8. Dilossa bánde me naug woko Wazíre	The Wazirs have thrown in their lot with Dilasa.
Der Sikhon kho-e sit karre we pa tíre	Many Sikhs have they put to the sword
Khalaqa-e nandore ta wur bahezhi	Thousands are hastening to the scene.
9. Dilossa Ghazi me wokaral wárúna	Dilasa has attacked them.
De Sikhone na e wali di sarùna	Many chiefs of the Sikhs has he slain.
Ler pa ler dagha Sikhon wurna dangézhi	The Sikhs fly scattered from before him
10. Da gháziyone na ye Zamak mur ko, etc.	Zamak alone is slain of the Ghazis, etc.

BALLAD OF LAGARWAH.

MARWAT.	TRANSLATION.
1. Wulwedal la khoba pa Marwat da ghazá	They were roused from sleep, there is war in Marwat.
Marwat sara masta so pa koro che kai gundiye	The Marwats have waxed proud, in every house they are taking sides.
Zakka pa har kalyo che d'dòlò wú drazá	The beating of the drums is heard in every village.
2. Dolúna-e darazezhi Marwat jang ta tayárezhi	The drums are beating: the Marwats are gathering for the fight.
Nan pa taraki topoko isha wa nárá	To-day they have laid their matches to their black guns.
3. Topak sara narezhi Khan Katal pache razezhi.	The guns are all firing; Katal Khan falls in the fight.
Khan Katal e preast Begukhele kara panàh	Katal Khan is fallen and the Begukhel give way.
4. Abezar wela Nawáza kissa ta na kai razá	Nawaz quoth Abezar "you will not have my terms."
Pre kho ba nazhdon che wattan kaùn be tá	"Rest I will not till I rid the country of thee."
5. Taliye Nawazan dí de jumla Marwat Khanan dí	Fled have the followers of Nawaz. They were the greatest Khans of Marwat.
Wurraghalal Hákam ta úré kúke kara lagya	They took refuge with the Nawab and besought his aid.
6. Nawáb wél diwána á kissa pesha so garána	Said the Nawab "my Diwan there is a hard task before you."
Zir kawa sprezha Nawázáno pa saláh	"Tarry not—ride whither the Nawazan call us."

Tribes and leading families.

The Pathans together constitute 54·4 per cent of the population in which they are in every way the most important element. Amongst Pathans Bannuchis, Marwats, Wazirs and Bhitannis are the principal tribes.

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The country about Bannu between the Kurram and Tochi rivers is held by the Bannuchis. The remainder of the Bannu Tahsil north-east of the Kurram and south-west of the Tochi is in the occupation of Wazirs. Marwats are confined almost entirely to the Tahsil that bears their tribal name.

Bannuchis.

The designation Bannuchi includes both true Bannuchis and miscellaneous Pathans now amalgamated with them. The former comprise those who belong to any of the Khels on sections, whose common ancestors were admittedly descended from Shitak and his wife Bannu. According to the Hayat Afghani Shitak had two sons, Kiwi and Surani, Kiwi had two sons, Miri and Sami. On the conquest of the valley by the Bannuchis Surani was allotted the lands on the left bank of the Kurram, Sami received the central portion of the valley and Miri the south. Thus the Bannuchis of Dharmakhel Bazid, Khillat and Hassani *tappas* claim descent from Surani, of Isakki, Fatmakhel, Mandan* and the two Tappi *tappahs* from Sami, of Kakki, Bharth, Mamakhel, Nurar and Barakzai from Miri. Daudshah and Amandi *tappas* are said to have been the dower of Suran's grandson. The miscellaneous Pathans consist of groups and families scattered through Bannu proper. Of these the Moghalkhels of Ghoriwala are the most powerful and still show in speech and appearance, their Yusafzai descent. But, as a rule, all Bannuchis look, act and speak much alike and it is difficult to distinguish any of the Khels with the exception of the Nurar and Barakzai Miris who are as a rule of finer physique and more manly character than their fellow tribesmen.

As to the character of the Bannuchis there are no two opinions. Sir Herbert Edwardes, the first Englishman brought in contact with them says: "They have all the vices of Pathans rankly luxuriant the virtues stunted, except in Sindh I have never seen such a degraded people." Reynell Taylor who succeeded Edwardes in the administration of the district, is even more explicit. "Taken as a class," he writes :—

"They are very inferior to their neighbours, the Wazirs. Small in stature, and sallow and wizened in appearance, they always reminded me of the lives they had led in youth, of which their appearance is in fact but a natural result. When we first arrived in Bannu it was a common thing to find a man who had never in his life been more than two miles from his own village, the village possibly being at war with its neighbour, which rendered wandering in the fields in the neighbourhood a service of danger, while within the walls it is sad to think of the heat, dirt, squalor, and stagnation that must have existed. The villages, in those days walled up to the sky, so that no air could reach the houses below, must indeed have been hot-beds of all that was enervating and demoralizing, and the characteristics of the full-grown Bannuchi weed correspond but too well with the nature of its origin and training. Here and there a fine character may possibly be found, and they have no doubt some domestic virtues, which in some measure redeem their public and social immorality, but taken as a class, they certainly are the worst dispositioned men I ever had to deal with. They are vicious, false, back-biting, treacherous, cruel and revengeful. I have never known or heard of men so utterly regardless of truth."

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* Some Mandans, however, claim a Mahsud origin.

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Bannuchis.

To sum up all, Mr. Thorburn, describes them as "a low, vicious race, very litigious, utterly regardless of truth, ready to take any advantage, however mean, over their enemy, without any manly feelings about them, always harping on the word 'honour,'* though possessing none."

Socially, the normal state of the Bannuchis is one of feud. There is hardly a village in the valley that is not broken up into factions. Many families even are similarly distracted by intestine quarrels. The former violence of inter-tribal warfare, when village was at war with village through the length and breadth of the valley, has subsided under the firm hand of British rulers, but the spirit which prompted it is still untamed, and finds free vent in the use of the dagger and the poisoned cup. In their favour all that can be said is that their unpleasant characteristics are no doubt the result of their unhealthy environment. It is curious to find that before the Bannuchis ever entered the valley, the Chinese pilgrims expressed as unfavourable an opinion of the then-inhabitants of Bannu as any recorded above. In religious matters they are extremely bigoted. They are strict observers of the *Koran*, pray at all hours of the day and in any place, and blindly obey the directions of their priests. Their women, strictly and jealously guarded, are treated by their husbands as little better than slaves. They are great home-stayers, being seldom met with beyond their local limits.

In stature, the Bannuchi is wizened, spare, and fleshless, having little muscular development—results which probably are attributable to the use of the unwholesome water of the Kurram for drinking purposes, and to the malarious state of the atmosphere caused by incessant irrigation from the same source. Their women are often fair-skinned, but always sallow. In habits they are extremely dirty. Water flows past their doors, but they rarely use it to wash either their persons or their clothes. Their villages are built of mud, the houses closely packed together, and, like their inmates, very dirty. Formerly every village had a high mud wall, but to procure the demolition of these was among the first achievements of British rule. The villages and hamlets are very numerous; there are upwards of 583 on an area of 102 square miles, and were the order prohibiting the erection of new villages removed, this number would probably be quickly doubled. In 1867 the District Officer did for a short time remove the restriction, and at once, in a few months 229 new hamlets sprung up. Most of these, however, were subsequently demolished by order of the Commissioner of the Division.

Wazirs.

Most of the Wazirs settled in this district occupy grants of land in and upon the borders of the *Thal*, which intervenes between the hills and the fertile centre of the Bannu valley. Before the establishment of British rule, the tribe was entirely nomadic in its habits, depending chiefly for support upon its flocks and herds. They had indeed begun in an intermittent way to encroach upon the Bannuchi lands, but none of them prior to annexation had permanently settled below the hills. It has always, however, from the very first been the policy of the British Government to allow them unchecked intercourse with the plains, and by

* Izzat.

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Wazirs.

grants of land to induce them to settle within the border. By such means, large numbers of the tribe have been weaned from a life of plunder, and are beginning to learn some of the lessons of civilization. It has been found that the interposition of colonies of Wazirs between the more settled portion of the plains and the hills has, more than any other measure, tended to secure the peace of the frontier. Experience has shown, too, that these rough mountaineers are capable of being tamed and converted into peaceful agriculturists.

The Wazirs now settled in Bannu are a robust and manly race Physically and morally they present a great contrast to their Bannuchi neighbours. The prevalence of violent crime amongst them is only to be expected from a primitive people, who have within the last few years exchanged a state of society, where every man was a law to himself, for the complicated system of written codes and law courts. As cultivators they are in no way behind the Khattaks and Marwats who share the *Thal* with them, but in the highly irrigated tracts of the valley they have yet much to learn from the Bannuchis. An old story illustrates their ignorance of irrigated cultivation in the early stages of their settlement. Two Wazirs are said to have been found in the field of a Bannuchi busily digging up the roots of the sugarcane. When questioned as to what they were about, they explained that they were trying to get at the *gur* which they imagined to be the root of the cane. Since those days they have learnt much, and now by mortgage and sale they are encroaching on the Khattak lands of Latammar and the Bannuchi *tappa* of Jhandukhel.

The main divisions of the Wazirs in Bannu is given in the following table:—

- Darwesh Khel Wazirs ...
  - Ahmadzai ...
    - Hathikhel.
    - Sirkikhel.
    - Isperka.
    - Bizankhel.
    - Umarzai.
  - Utmanzai ...
    - Bakkakhel.
    - Janikhel.

Hathikhels.

The Hathikhels are the most numerous orderly and wealthy Wazir clan settled in the district and few of them now retire to the hills during the cold weather.

This clan is divided into two main branches, Kaimal and Idal. The former has three chief sections, *viz.*, Ali or Khaidar Khan, Musa and Purba, and the latter four, *viz.*, Bai, Bakkar, Isa and Kaimal. The Kaimalkhels outnumber the Idalkhels by about four to one. With the exception of Patolkhels, who are a branch of the Alikhels, and mostly live in the hills,

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Hatikhels.

the whole clan is now settled in the plain, and is rapidly assimilating to the Marwats. Of the different hamlets Chauki Azim is the largest. Hamlets and separate homesteads are very numerous, because each group of families is settled at pleasure on its own land. Most of the houses are mud built and flat roofed But there are many temporary thatch structures such as are seen in the sandy parts of Marwat. The special hill home of the Hathikhels is immediately behind their plain possessions, and is surrounded by Umarzais, Kabulkhels and Khattaks.

[Bi]rkikhels.

This is a small clan and is now practically a branch of the Hathikhels. From first to last it has been unfortunate. For some years after annexation it was not amenable to rule, in consequence of which some of the *Thal* area of the tribe was absorbed by its two powerful neighbours, the Hathikhels and Isperka. It has never had any strong chief to push its interests. It has three main sections Tobla, Babla and Shuni, all of which hold land in the *Thal*.

[I]sperkas.

The main divisions of the Isperka are Muhammadkhel, Sudankhel and Saddakhel. The first has long ranked as a distinct clan and the collective name is now applied only to the two latter. The Muhammadkhel settlements are about the gorge through which the Kurram issues from the hills and include some of the most valuable irrigated lands in the valley. The tribe is divided into four tarafs Muhammadkhel Khas, Sudankhel, Shudakai, and what may be called miscellaneous. The first is the most numerous. The Shudakai taraf is an affiliated Khel from the remnant of some old hill tribe which cannot trace descent from Isperka.

Of the remaining two divisions of the Isperka the Sudankhel has four main sections of equal strength Baghban, Bokul, Kundi and Bharrat. The Saddakhel section is small in numbers. Besides the above there are some families of a people called Dhir affiliated in the clan who seem originally to have been *hamsayas* as descended from some other stock.

Many of the Isperka still go to their ancestral hills about Shawal in the summer. The well-known Sohan Khan of the Baghban section was the chief of this clan at annexation. His son Mani Khan and grandson Jalandhar Shah are the present headmen. The plain settlements of the Isperkas are in the *Thal* and include a tract of irrigated land on the left bank of the Kurram known as Sadrawan. The Isperkas were largely implicated in the disorders which preceded the Kabulkhel expedition and the outlaw Silgai who terrorised the district from the stronghold of Gumatti was a son-in-law of Malik Mani Khan.

Bizankhels.

The Bizankhel are on the whole a well conducted clan. The main divisions are Daulat, Iso and Umar Khan. The fourth called Moghalkhel is still mainly resident in hills. The other three have long been settled in the plain. The settlements of the tribe are on the left bank of the Kurram and include some irrigated lands. The Paindakhels require some mention here : though a cognate clan, they are not apparently descended from Bizan, the common ancestor of the sections named above. These Paindakhels maintain themselves more by carrying salt and trading than by

agriculture. They also hold some land within Isperka limits. Bizankhels have of late taken to trading in cattle and are met with as far south as the Amritsar fair.

Urmarzais.

The main divisions of the Umarzais are Manzai, Tappi, Boza all holding lands in our territory, and Sayad, which last is only now beginning to settle down in the plain in any numbers. The clan owns part of the hilly country between the Kurram as well as their plain possessions, which lie north and east of the Surani *tappas*. They still go largely to the hills in the hot weather. Many of the members hold land in the Surani and other Bannuchi *tappas* north of the Kurram.

Bakkakhels.

The main divisions of the Bakkakhels are Takhti, Narmi and Sardi. The first are both the most numerous and wealthy, and possess extensive settlements in Shawal The Mahsuds are annually encroaching more and more on the hill territory of the tribe and thus compelling them to become plain dwellers but a large number resort to the hills every hot weather. The plain settlements of the tribe are situated about the mouth of the Tochi Pass The Bakkakhels have become much impowerished of late by the diminution of the water supply in the Tochi and by the heavy fines inflicted on them for misconduct. They are probably the most criminal tribe on the Bannu border, a reputation in no small degree attributable to the disreputable character of their headmen.

Janikhels.

The three chief branches of the Janikhels are the Idia, the most numerous, the Tor and the Malikshahi. The plain settlements of the tribe extend down from the Shaktu and Khaisora passes to the borders of Marwat. Like the Bakkakhels the Janikhels are gradually being driven from their hill settlements by the Mahsuds. The behaviour of this clan since the Kabulkhel expedition contracts very favourably with that of the Bakkakhels. There are several shrewd men amongst the Maliks and their moral character is very much superior to that of the leaders of the kindred Utmanzai clan.

Both Janikhels and Bakkakhels bring quantities of firewood and timber to the Friday fair at Bannu during the cold weather.

Bhitannis.

The Bhitannis are a rude people just emerging from barbarism. They are chiefly found on the lower hills on the Marwat border from the southern slopes of the Gabar mountain to the Gumal valley and hold two villages in Marwat below the hills, Ratanzai and Bhitanni Paikasht. Prior to 1866 they had been great raiders and cattle lifters and had acted as guides to Wazir marauders who could only gain access to the southern portion of the district through the Bhitanni passes. In that year a grant of irrigated land, Haramatala, was given to them between the Kurram and Gambila with a view to reclaiming them from their predatory habits and directing their attention to agriculture. A few of them have settled on the land but the greatest vigilance is required to prevent them alienating or letting this land to Marwats in contravention of the terms of the grant. The Bhitannis of the hills are much harassed by the Mahsuds for whom they are no match in numbers, arms or courage.

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Bhitannis.

The Bannu Bhitannis are Dannas or Wurgaras. The latter are often termed a "*fakir kaum*" and are the descendants of the clan which held these hills before the advent of the Danna Bhitannis. The Dannas are divided into two clans Boba and Bobak. Their united number in the district is close on 2,000.

A story well known in Bannu may help to illustrate the backwardness of the tribe and the general character of the Bhitannis. A certain Deputy Commissioner finding no Bhitanni in the district on the list of those entitled to a chair decided to make some Bhitanni a *kursi nishin* and invited the *jirga* to choose one of their member for the honour. The *jirga* retired, deliberated and returned with the verdict that eight Maliks had been selected :—One would receive the back—one the seat—two the arms and four the legs of the chair : in this way no unpleasantness would ensue and all would be satisfied !

Marwats.

The Marwats are the most numerous of the Pathan tribes in the district. The various Khels tracing descent from Marwat are too numerous to mention. The main divisions are the Dreplara Musakhel, Tappi and Behram. Of these the Dreplara are the most numerous : their villages lie between Lakki and the hills and they have also extensive settlements in the *Thal*. Of the Dreplara, the most important section is the Achukhel, which includes the Khels of Begu and Isak and the Khudakhel amongst whom the Sekundarkhel are pre-eminent. The Musakhel extend from the mouth of the Nugram to the left bank of the Kurram. Of these the principal sections are Takhtikhel, Behramkhel, Pasanni and Januzai. The Tappi clan is generally counted with the Musakhel and includes the Adamzai and Wali Marwats. The Behram division consists of two sections, Totazai and Umar Khankhel. In the former the Ghaznikhel tribe occupies the first place, in the latter the Paharkhel.

Taken as a whole the Marwats are as fine and law-abiding a race as any to be found on our border. They are a simple, slow-witted people, and contrast in all that is manly most favourably with the Bannuchis. They are strongly attached to their homes and have till lately been very averse to travel or to service out of their own country. As the climatic influence due to canal irrigation and marshes has effected the Bannuchis to their detriment, so here a sandy soil and dry air has had an opposite result on the Marwats, for hard fare and poverty notwithstanding they are healthy, happy and light hearted. They are Pathans of very pure descent and as such are naturally proud and fiery. Their passions when once aroused are not easily soothed, but blood-feuds are now of rare occurrence. They are fair, tall and muscular. In manners they are frank and open, simple and yet manly. On the whole they are remarkably truthful. Their women enjoy great social freedom ; they seldom conceal the faces, and converse readily with strangers. Upon them, however, falls the labour of water carrying, which is by no means light. Accompanied generally by a man as an escort, they go in troops of ten or twenty to fetch water from the Gambila, often a distance of ten or twelve miles from their village.

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Clans affiliated the Marwats.

The following clans are also commonly known as Marwats and live in the Marwat tract; and though not Marwat by origin, have by association and intermarriage become so assimilated as to be practically idential with them:—

The Mulakhels descended from Hazrat Bilal, a *Habshi* saint, have houses in every village in Marwat, and also two villages of their own.

The Michankhels are Sarhang Niazis descended from a saint called Michan His descendants are reputed to possess charms against snake bites and hydrophopia. Haji Murid, a descendant of Michan, is a saint of great repute, and his tomb is on the bank of the Kurram near Lakki. Michan himself is buried at Wano in the Waziri hills.

Marwat factions.

Every Marwat belongs to one of the two great factions, the Spin or Tor, the quarrels between whom led to the occupation of the country by the Mankera Nawab after the battle of Lagharwah.

Other Muhammadans.

After the Pathans the principal Mahummadan tribes in the district are the Syads and the Jats. Syads are to be found in most of the larger villages and also own several villages of their own. The majority are settled in the most highly irrigated tracts round Bannu town where their ancestors received grants of land from the Bannuchis, when the respect for Syads was greater than it is now. In appearance, language and general intelligence they are hardly distinguishable from Pathans.

Hindus.

The Jats are chiefly settled in the Marwat Tahsil, where many have broken up land in the *Thal* which they cultivate as tenants of the Marwats. They are good cultivators and appear to be rapidly assimilating to the Pathans amongst whom they live.

Hindus are to be found in the towns and in every village outside the Wazir tracts which they avoid. The majority are Aroras.

The leading families of each Tahsil are noticed below :—

Bannu Tahsil.

Sixty years ago the leading Bannuchis were Lal Baz Khan and Jafir Khan, and then, *longo intervallo* Bazid Khan and Shermast Khan, whilst amongst the Wazirs the most prominent chiefs were Sohan or Swahn Khan and Azim Khan. All six men had acquired distinction by personal merit. The places of all six are now filled by one or other of their descendants, some of whom have neither the strength nor the individuality of character which renders one man worthy of being a chief over his fellows. Below will be found a short account of each of their families.

Bazar Ahmad Khan.

The founder of the family of Bazar Ahmad Khan was Ahmad Khan an Isakki. He wrested much land from the Sukkarris and the Hinjals and built himself a walled village thereon. His patronage of traders induced Hindus to settle in numbers under his protection, whence his village became known as Bazar Ahmad Khan. He died about 1740. Of his immediate successors Shah Buzurg, a grandson, is best known. By killing his relations and seizing their property he made himself secure in the chiefship. All his descendants are known after him as Shah Bazurgkhels. In Sikh times his grandson Dakkas attained power in the

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Bazar Ahmad Khan.

same way, and his name is still respected by both Bannuchis and Marwats. On his death in 1842 Khan Suba, a cousin, killed the late chief's eldest son Mir Alam, and seized the *tappa*. But the Sikhs espoused the cause of Dakkas Khan's widow. As, however, his surviving children were then infants and a man was wanted to rule the *tappa*, the usual struggle ensued amongst the ambitious members of the family, and finally Lal Baz Khan, a cousin, emerged the victor, after assassinating his most dangerous rival. During the second Sikh war, Lal Baz Khan gave us hearty assistance. Whilst his brother Darab Khan was fighting for us before Multan, he himself was taken prisoner by the Sikhs on the capitulation of the Bannu fort in 1848. In reward for his services the *tappa malikship* was confirmed on him together with the perpetual cash *jagir* assignment of one quarter of the revenue of his *tappa*, in which was included the connected *tappa* of Sadat. On his death in 1854, Faizullah Khan, his son, succeeded to his allowances, and on Faizullah's death without male issue in December 1874, a younger brother, Mir Abbas Khan, succeeded, and now holds the family *jagir* as well as a two-thirds share of the *tappa*. The other third is held by Mazulla Khan, grandson of Dakkas Khan. Mir Abbas Khan is an Honorary Magistrate and in 1899 the title of Khan Sahib was conferred on him. His son Ghulam Haider Khan is a Naib-Tahsildar in the North West Frontier Province. Mazulla Khan was an Inspector of Police in the Punjab, and has now retired. The family has always enjoyed a reputation for loyalty and *tappa* Bazar Ahmad Khan under the influence of its chiefs in the best behaved of the Bannuchi *tappas*.

Ghoriwala.

Hassan Khan, the proginitor of the Moghalkhels, was an adventurer from Yusafzai, who settled in Bannu early in the eighteenth century. His son Umar Khan removed to Ghoriwala, and by degrees worked himself into the position of a chief, his followers being mostly Jat and Awan "*Hindkais*." Fourth in descent from him was Moghal Khan, who has given his name to this small but powerful clan. He was a great man, had six wives and many sons, and greatly extended the limits of his *tappa*. His grandson Jafir rose to power by first subjecting all his relations to his will, and then the neighbouring *tappa* of Ismailkhel, over which Allahdad, a distant cousin of his, became chief. On the outbreak of the second Sikh war Allahdad and Jafir took opposite sides, the former against, the latter for us. Jafir Khan raised two hundred men for us for service in Bannu, and sent his eldest son, Sardad, at the head of twenty-eight sowars to assist at the siege of Multan. For these and other services Jafir Khan was rewarded with a *jagir* the chieftainship of the Ismailkhel *tappa* in addition to his own and a grant of land in Nar. He died about 1855 and was succeeded by his eldest son Sardad Khan who died in 1892. Dost Muhammad a well meaning man but of weak character and little influence succeeded his father Sardad. During his lifetime the state of his *tappa* reflected little credit on its chief. Dost Muhammad Khan died in 1907 and was succeeded by his son Muhammad Khan.

Jhandukhels.

Shermast Khan was head of the Jhandukhel *tappa* in Sikh times. He was succeeded by Zafar Khan, his son, and at his death in 1867 by Dost Muhammad Khan, the eldest son and present incumbent. The

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Jhanduhkhels.

tappa confronts the lands of the Isperka Wazirs, between whom and the men of Jhandhukhel is an old standing feud. Dost Muhammad is very poor, as are most members of his family, many of whom are hostile to him ; as a *tappa* Malik he is of little use.

Bazid.

Bazid Khan of Bazid began life without a friend, acquired a name for reckless bravery, and in time carved his own way to the headship of the *tappa*, since known by his name. He is said to have killed over one hundred men with his own hand, before he attained "great honour." He died in 1864 at the age of one hundred eafter having ruled his *tappa* for forty years. He had in all eight wives, and twenty sons, besides many daughters. Of his sons ten pre-deceased him, most of them meeting a violent death. On Bazid Khan's death his son Khan Suba succeeded him. He blew himself up in 1870, and was succeeded by Asad Khan, his half brother, a man who received the order of merit during the mutiny. Asad Khan was brutally murdered by some of his half brothers in 1875, since which time Khyder Khan, his full brother, has been *tappa* Malik. Khyder Khan has squandered most of his property and the influence of the family is now practically nil. Their reputation was not improved by the conduct of Jafir, a son of Khyder Khan, who joined the outlaws of Gumatti and was known as one of the most formidable members of the gang.

Isperka.

Sohan Khan is the Wazir who was so powerful and useful to Major Edwardes on his first and second visits to Bannu. He is said to have been a man of gigantic size and strength. For his hearty services in early days he was rewarded with a chair and a pension of Rs. 1,000 per annum. On his death in 1854 his son Najib Khan succeeded him, and received a grant of land in Nar Najib died in 1866, leaving a young son, Jalandur Shah. Since that time Mani Khan, a younger brother of Najib, has acted as head of the family and clan. In 1872 his father's pension was revived in his favour and in 1897 he was granted a special reward of Rs. 12,000 in recognition of his services. It is doubtful whether Mani Khan's influence was ever as great as that of his father but there can be no doubt that he is the most powerful of the Darweshkhel chiefs. During the earlier years of his life he rendered good service to the British Government, notably in the last Afghan war and was handsomely rewarded in return But of late possibly in consequence of the bigotry, that has been growing on him with advancing years, his has been a most sinister influence on the Bannu border. His son-in-law Silgai was one of the leaders of the Gumatti gang of outlaws and there is no doubt that the outrages and disorders, which characterised the years preceding the Kabulkhel expedition, received his covert and powerful support. He is now an old man, though of splendid physique, and it cannot be long before he is gathered to his fathers. His eldest son Nasar Din is subject to fits of insanity and Muhammad Amin the second son now represents his father in most of the duties connected with administration. Jalandur Shah, who is bitterly opposed to Mani Khan, has devoted himself chiefly to money-getting and is now reputed the richest land owner in the Tahsil.

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Hathikhel Wazirs.

Azim Khan Hathikhel had the sagacity to obtain a *sanad* from Major Taylor in 1850 for land on the Wazir *Thal*, and to occupy himself in bringing waste under cultivation, whilst half his tribe remained content with their position as graziers On his death in 1868 his son Nezam Khan continued in his father's footsteps, was given a chair in 1876, and later received a *lungi inam* of Rs. 125. He was Mani Khan's rival, and to some extent enemy. To him and his father belong the credit of heading the tribal movement which has converted the Hathikhels from a collection of half savage highlanders to well conducted agriculturists. Nezam Khan died in 1902 and was succeeded by his son Khair Muhammad Khan an intelligent man who has on several occasions rendered himself useful to the administration. For his services during the Kabulkhel expedition he was rewarded with the title of Khan Sahib.

Leading families Marwat Tahsil.

Achukhel :—Chief of the Begukhel section of the Achukhel branch of the Marwat tribe is Muhammad Abbas Khan, a great-grandson of Begu, the founder of the family. He is also the head of the "*white*" party in Marwat, better known as the Gundi-Nawazan. Begu and a contingent of 120 Marwat horsemen served under Ahmad Shah Abdali in the campaign which closed with the destruction of the Mahratta army at Panipat in 1761. After his return he led some attacks against the Niazais of Isakhel, in the last of which he was killed. Nawaz Khan, his second son, was elected to succeed him. All Marwat was at the time divided into two hostile factions. A murderer had some years before been given an asylum with the Achukhels. This led to other murders of revenge, until at last the blood feud became so ramified that every clan and every family of note in the country became involved in the great quarrel. The leaders of the one party were the Nawaz Khan just mentioned, and another man of the same name, a Midadkhel, the father of Sahibdad Khan, whose family will be presently noticed. On the other side the leader was Abezar Khan, a distant cousin of Begu Khan and one who aspired to be chief of the whole Achukhel clan Thus arose the two great parties which divide Marwat to the present day, and which gave rise to the saying "God is one, but the Marwats are two." The one party is known as the "*whites*" or Gundi-Nawazan, and the other as the "*blacks*" or Gundi-Abezar. Nawaz, son of Begu, spent his whole life in trying to wear down the Abezar party. Beaten in several fights, he was so unpatriotic as to invoke the aid of the Nawab of Mankera. The Nawab's army routed Abezar in 1819, and from that year the Marwats lost their independence. A few years afterwards the Abezarites allied themselves with the Wazirs, who were ready to assist either side when there was a prospect of plunder, and many fights ensued, in one of which the Wazirs suffered heavily and were pursued across the Kurram to the hills. When the rule of the Sikhs superseded that of the Nawab, the Nawazites sought favour with the new power, and in 1843, assisted Fateh Khan, Tiwana, to build the Lakki fort. Nawaz, son of Begu, died two years after. His male descendants are very numerous. To this day the local measure of length in use is that of his arm from the elbow to the tip of longest finger, and the length of the hand more, about thirty one inches. Abu Samand

Khan, a young son, was elected to succeed him, and held the chiefship until his death in 1864, when Khan Mir Khan became head of the family. He died 1887 and was succeeded by his son Muhammad Abbas Khan, the present head of the family, a genial well meaning man with a consuming pride in his ancestry.

Isakhels.

Allahdad Khan is head of the Isakhel branch of the Achukhels, and great grandson of that Abezar whose rivalry with Nawaz, son of Begu, cost Marwat her independence. Abezar and Nawaz were contemporaries. Both lived to old age, and both died within a year or two of each other on the eve of annexation. Abezar's father, Almar, may be regarded as the founder of his house. This Almar was a fine, honest character, and had such influence that he united all Marwat to fight the Khattaks. On Abezar's death in 1847, his son Sarwar was recognised as head of the clan. He died in 1860, when he was succeeded by Arsala Khan, a quiet simple man, partially blind from cataract, and greatly respected by the Marwats. Arsala Khan died in 1905 and was succeeded by his son Allahdad Khan. Allahdad was never on good terms with his father who preferred the younger members of his family. Years of neglect have made him a sullen silent man Muhammad Abbas Khan and Allahdad Khan, as heading the rival parties in the country and being hereditary enemies, have no intercourse, though their villages adjoin each other. Both families sent representatives to assist at the seige of Multan, but neither family, nor indeed the Achukhel clan generally, was heartily with us until the battle of Gujrat annihilated the Sikh army. Their lukewarmness in our behalf gave Hakim Khan and the Sekundarkhel clan an opportunity of distinguishing themselves in 1848, when Major Taylor besieged the Sikh garrison in the now dismantled Lakki fort.

Midadkhels.

The Midadkhel family has for many generations supplied chiefs for the Bahramkhel branch of the Marwats, but the tenure of chiefship was always very uncertain, and the hold of any individual in the clan was never strong. Power depended entirely on personal qualifications, and the clan was from the first split up into two opposing parties The present chief's father was Nawaz Khan, who with his Begukhel namesake gave the name Gundi Nawazan to their party. This Nawaz was a man of great ambition, and ruled by art more than by force. Latterly he attempted to consolidate his hold on his clan by entertaining a band of foreign m ercenaries, and began building himself a fort in the hills about a mile and a half up the Kharoba *nulla*. Before the work was completed he was assassinated by a youth whose father he had murdered. This was in 1835. On his death Langar Khan, a distant kinsman, rose to power, and held the chiefship until he died in 1856, when his son Wali Khan and the late Nawaz Khan's son, Sahibdad Khan, were jointly made heads of their clan. In 1878 Wali Khan was deprived of his *barat* for joining with the Totazai chiefs in a false accusation against Sahibdad Khan. Sahibdad Khan is the sole survivor of the band of Marwats who followed Sir Herbert Edwardes on the Multan campaign. He is a fine old man, a tower of the white faction, a careful manager, and has accumulated a large property during his life-time. Wali Khan is in the last stage of senile debility but has a promising son in Allahdad Khan.

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Sikundarkhels.

The Sekundarkhel live in Lakki, whence they had the honour of driving back the great Wazir army which invaded Martwat in 1822. They next come to notice in the second Sikh war when they rendered great assistance to Major Taylor in the siege of Lakki fort. Amongst the Sekundarkhel chiefs who were rewarded for their services on that occasion was Hakim Khan. His son Haq Nawaz Khan later rose to pre-eminent influence in the tribe, became superintendent of irrigation in the district, and finally lost his life at the hands of an outlaw when serving with the Bannu Brigade in 1902 as Political Assistant to the Deputy Commissioner. On his death Muhammad Ayaz Khan his brother succeeded to his *barat* and Muhammad Nawaz Khan his son became superintendent of irrigation. Muhammad Ayaz Khan is a well disposed chief but his influence cannot compare with that exercised by his deceased brother. Muhammad Nawaz Khan lacks the special knowledge desirable in his position but his administration of the irrigation department has so far been free from corruption or partiality. Another branch of the Sekundarkhels descended from Dosti Khan, one of the chiefs who participated in the Lakki seige has been rising in influence since the death of Haq Nawaz Khan. The hereditary head of the family Ghulam Rasul is a Jemadar in the Tochi Militia.

Wali.

Wali was in earlier times the outpost of the Marwats against the Wazirs. Tor Khan, chief of Wali at annexation, was murdered more than fifty years ago. His son Muzaffar Khan then a minor succeeded him and by continuous border service earned for himself the title of Khan Sahib and other rewards. The most difficult mission on which he was ever engaged was probably the task of persuading the Maizar outlaws to come in during the Tochi expedition of 1897. He has set a good example to other Marwat chiefs by educating his sons on modern lines. Zaffar Khan his eldest son who cut down Mr Casson's would be murderer in the Tochi is now Political Tahsildar in Dera Ghazi Khan. Another is a Naib-Tahsildar in the North-West Frontier Province while a third is a Subedar in the Bannu Border Military Police.

Takhtikhels.

The chiefs of this branch of the Musakhel tribe have always been of some importance but it is only during the life-time of the present chief Daurana Khan that the family has attained the position it now holds in Marwat. Daurana Khan is a shrewd man of magnificient physique. Between 1890 and 1895 he embarked all his fortune in the construction of a canal from the Lohra springs below Akra through the south-west of the Kurram Gambila *Doab*. His enterprise has been rewarded with complete success, and the income, he derives from the water rates of his canal, has made him the wealthiest Marwat in the district. The ownership of this canal has further given him unbounded influence in this part of Marwat, an influence which his natural ability enables him to turn to his advantage. In 1904 he raised a company for the Northern Waziristan Militia and his eldest son Sher Ali Khan is now a Rissaldar in that corps.

Totazais.

The two Totazai chiefs are Shadi Khan and Khidar of Ghazni Khel, the former the hereditary head of the tribe, the latter the son of Muhammad

Totazais.

Khan to whose services in the mutiny this family owe the position to which Government has raised them. Shadi Khan is an amiable man and of fair abilities. Both Shadi Khan and his uncle the late Sher Dil Khan have added much to their property in recents years. Khidar Khan's chief claim to distiction is, that during the Mahsud Blockade he undertook the task of guarding the Pezu Pass, but his influence in the tribe is very small compared with that exercised by his father. The two Totazai chiefs though nominally reconciled are on bad terms owing to two cases of abduction, which reflect no credit on either of them.

Durbaris and title-holders.

The provincial *durbaris* are :—

(1) Khan Sahib Mir Abbas Khan, Bazar Ahmad Khan.

(2) Muhammad Khan, Ghoriwala.

(3) Malik Mani Khan, Isperka.

(4) Allahdad Khan, Isakhel.

(5) Muhammad Abbas Khan, Begukhel.

The title holders are :—

Khan Sahib Mir Abbas Khan.

" " Muzaffar Khan.

" " Khair Muhammad Khan, Hathikhel.

Descent of *Jagirs* Act.

The following *jagirs* have been gazetted under section 30, North West Frontier Regulation VII of 1901.

1. *Jagir* of Bakhtiyar Khan, descendant of Khan Bahadur Muhammad Naurang Khan, Gandapur.

2. *Jagir* of Khan Sahib Mir Abbas Khan of Bazar Ahmad Khan.

3. *Jagir* of Dost Muhammad Khan of Ghoriwala.

Land Alienation Act

The following tribes are gazetted in one group under the Land Alienation Act, section 4 :—

Arain.

Awan.

Biloch.

Musalman Jat.

Kureshi.

Pathan.

Sayad.

Religions.

Muhamandans :—The land owning classes and agriculturists are almost without exception orthodox Sunni Muhammadans. Outside the garrison there are no Shiahs ; Wahabies and Shafis are unknown.

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Religions.

The Sunnis of Bannu observe the tenets of Imam Abu Hanifa (Imam Azam). In addition nearly every Muhammadan of the district professes himself a follower of some well known *Pir*. The *mullahs* of Swat Karbogha and Manki have thus a large following in the district while other well known *Pirs* are those of Tamisa (Dera Ghazi Khan district), Mian Zakori and Sultan Bahu whose shrines are in the Dera Ismail Khan and Jhang districts. The "*Loi Pir*" Sheikh Abdul Kadir Gilani of Baghdad is regarded with profound reverence throughout the district. The Wazirs also reckon their reputed progenitor Musa Nika in the light of a *Pir*. His shrine is at Baghar China at the head of the Birmal valley, and it is said that a Wazir, who will perjure himself on the *Koran*, will never take a false oath on the name of Musa Nika. There are many shrines in the district but none of more than local repute, so that in addition to visits to local shrines pilgrimages to Swat, Peshawar, Multan and other districts are fairly common. Well-to-do Bannuchis and Marwats visit Mecca and Medina in the regular course of the *Haj* but it is curious that so far no Wazir has qualified as a *Haji*. The people are on the whole very strict in their religious observances. Mosques are to be found in the smallest hamlets except among the Wazirs. As a rule a mosque is attached to every *chauk*. It is customary for the members of a *chauk* to attend their own mosque and the intrusion of any member of a rival *chauk* is strongly resented.

Hindus.

Sikhs.

Religious societies.

The Hindus of Bannu are for the most part followers of Raja Ram Chandar. With the exception of the Sikh soldiers of the garrison, Bannu Sikhs are disciples of Guru Nanak. In Bannu city there is a branch of the Anjuman-i-Islamia, an Arya Samaj and a Singh Sabha Society. In Lakki a branch of the Anjuman i-Islamia has lately been opened.

Superstitions.

The superstitions of the people are many but chief among them is the belief in the evil eye. Women after child birth, a man who is naked, and people out after dusk are held to be peculiarly susceptible to this malign influence. Not only human beings but animals and even inanimate things especially crops are said to be subject to the evil eye. The pious Muhammadan guards himself against the evil eye by wearing an amulet obtained from some *mulla*, but amongst the more superstitious there are various recognised methods of averting this misfortune, all of them are more or less mysterious. One consists in waving three red chillies in succession round the affected person's head and dropping them one by one with an incantation into the fire.

A belief in *jinns* or evil spirits is almost universal and Mr. Thorburn in "Bannu or our Afghan Frontier" gives a graphic description of an actual interview between a peasant and the local witch who professed to be in the service of a *jinn*. Amongst other superstitions are those which account certain days as unlucky. These are Sunday ond Tuesday. No Bannuchi will set up his sugarcane mill for the first time on a Sunday or Tuesday. To shave on a Sunday is to court a headache. A new house is never occupied till a goat has been slaughtered inside. The marriage ceremony here as elsewhere is closely beset with superstitious customs which have already been described.

Chapter I, C.

Population.

Church of England.

There is a church at Bannu capable of holding about fifty persons. It has no resident chaplain the station being in the charge of the chaplain, Derajat. who lives at Dera Ismail Khan and visits Bannu once a month. Service is usually held on Sundays by a missionary of the Church Missionary Society. There is also a church at Sheikh Budin in which services are held during the summer months.

Christian Mission.

The Afghan Medical Mission of Bannu is a branch of the Church Missionary Society's Punjab and frontier mission, founded, on the advice and with the help of Sir Herbert Edwardes, Sir Robert Montgomery and General Reynell Taylor. The first missionaries were the Rev. T. V. French, the first Bishop of Lahore, and Messrs. Soams and Cooper in 1862. In 1865 the school was first opened. In 1874 there were fifty boys. There are now over 400. In 1902 a commodious hostel, the Queen Victoria Memorial was added to the school which in 1898 had been raised to the status of a high school and there are now thirty boarders in residence Medical work began in 1893 and there is now a well appointed hospital with accommodation for sixty-eight in-patients In 1898 a printing press was opened from which since 1900 has issued the vernacular weekly paper of Bannu the "*Tuhfa-i-sarhad.*" There is a preaching hall and preaching is also carried on both in the city and in the villages. The present European Missionaries are :—

T L Pennell, M. D., B. SC, F. R. C. S.

Mrs. Croker Pennell.

S. P. Barton, M. B.

Occupations.

Daily life and divisions of time.

The bulk of the population is entirely dependent on agriculture but the daily life of a *zamindar* varies much according to his tribe and the class of land which affords him a living. The Marwats and Wazirs of the sandy tracts where no *kharif* crop is grown and where agricultural operations are confined to sowing, reaping and threshing are idle for close on six months out of the twelve. The Bannuchi on the other hand whose land produces two and even three crops in the year and who is constantly irrigating his fields, clearing canals or repairing dams has no such period of complete leisure but as the holdings are small a Bannuchi seldom works for so many hours in the day as a Marwat or Wazir when ploughing or harvesting are in progress. There are practically no subsidiary industries though a few *zamindars* notably the people of Shamshikhel employ themselves in weaving when not engaged in agriculture. The poorest Marwats often work as day labourers during the months when there is nothing to do in the fields ; ropes are prepared for the coming harvest and houses repaired but the greater part of their leisure is spent by the people at the *chauks* in gossip, sleep and prayers. The terms in local use for expressing the times of day and night are given below :—

Chasht wakht	Early breakfast time (sunrise to 9 a.m.)
Maraimal or *brejar*	Food time, *i. e.* 10 to 11 a. m.

Chapter I, C.

Population.

Daily life and division of time.

Gharma	...	...	Mid-day.
Maz-peshin	...	...	Early afternoon.
Maz-digar	...	...	Late afternoon.
Masham	...	...	Evening.
Maz-khutan	...	...	Supper or bed time.
Nimashpa	...	...	Mid-night.
Star-wakht	...	...	Day break.
Lmar-khata	...	...	Sunrise.
Lmar-prewatah	...	...	Sunset.

Food.

Agriculturists have two regular meals in the day, one in the forenoon and the other in the evening The women share all food with their male relations. What remains over from either meal is generally preserved and eaten cold Thus in the working season men will eat four times a day. The quality and variety of the food depends on the staple of the tract and the season of the year. The Bannuchi fares better than the other tribes. Maize and wheat are his winter and summer staple grains. *Lassi* is always eaten with the cakes, while meat, *ghi*, *gur*, rice and turmeric relieve the monotony of his diet. Vegetables too and more especially onions also enter into the dietary of the people in the irrigated tracts. In the summer the Marwat can seldom afford cakes of pure wheat flour. Gram is generally mixed with the wheat while the very poorest eat cakes made from gram alone. In the winter for those, who can afford a change of diet from gram and wheat, *bajra* is the principal staple. As Marwat does not produce enough *bajra* for its own consumption this grain is largely imported from Tank. At this season *mung* and *moth* are also eaten with the *bajra* and the young gram leaves are cooked as a pot-herb. The Marwat eats little *ghi*, less *gur* and seldom tastes meat. So badly off are the Marwats for cattle and dairy produce that they even make *ghi* of camel's milk and ewe's milk. The Wazirs as regards the staple grains fare much as the better Marwats but as owners of flocks and herds they are able to indulge more freely in *meat*, *ghi*, *lassi*, etc. There is a general consensus of opinion that the standard of living has been steadily rising of late years, that less gram and more wheat or *bajra* is eaten by the poorer classes and that the use of *ghi* as an addition to dry cakes is becoming more general.

Dress.

Zamindars wear much the same clothing throughout the year. The principal articles of Bannuchi dress are the turban (*dastar*), a loose shirt or tunic (*khattaki*), a scarf (*patkai*), loose trousers (*pardig*), and leather sandals (*sapplai*). The Marwats wear the turban, shirt and scarf but these are known in Marwat Pashtu as *patkai*, *kamis*, *sadar*. In southern Marwat shoes are more common than sandals. The distinguishing feature of the Marwat dress as compared with that of the other tribes is the *lang*, a sheet wound round the legs in place of the trousers. A few Wazirs of the *Thal* have adopted the *lang* but when going abroad they

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Population.

Dress.

invariably wear trousers. Another garment peculiar to the Marwats is the *sharai* a long woollen blanket with a slit in it for the head. This is fastened round the waist by a leather belt and is the only garment worn by the poorer class of labourers in north-west Marwat when at work in their fields.

The distinguishing feature of a Wazir's dress is the *sharai*, a short woollen tunic with a *kamarband* (*walmastanai*) of coarse cloth wound several times round his middle. This with the usual Pathan trousers is the dress of most Wazirs who frequent Bannu but the Hathikhels and Isperkas, who are gradually assimilating to Marwats, have largely discorded the *sharai* and the *kamarband* for a cotton *kamis*. The poorer Wazirs also wear sandals made of Mazri dwarf palm instead of the leather sandals commonly in use in the district. The more well-to-do classes in the cold weather wear a camel hair cloak (*chakma*) ; their ordinary clothes are made of English cloth and a *lungi* replaces the plain white or coloured turban of the poorer classes. The *gala* dress of men of importance includes a plush frock coat usually red or purple decorated with gold lace. The palm of magnificence rests with the Hathikhel chiefs closely followed by the Begukhel Marwats.

The principle articles of female attire are a sheet covering the head *(chuni)*, a bodice (*khat*) and trousers *(pardiq)*. The bodice worn by the Marwat and Wazir women has a petticoat attached reaching to the ankles *(kamis)*, and is often elaborately embroidered at the neck with needle work. With the Bannuchi women the bodice *(khat*) only reaches to the knees. Bannuchi women especially of the better classes often wear white clothes, while Marwat and Wazir women are almost invariably dressed in red or blue. When going abroad the better class Bannuchi women wear a large white sheet *(takrai)* which covers them from head to foot Women more often wear shoes than sandals except among the Wazirs.

Ornaments.

Men do not wear jewellery The common ornaments worn by the women are the necklace (*ozhai)*, ear rings *(walo-skanni-dedai*), nose studs *(chargul-thik)*, nose rings *(pezwand)*, bracelets *(kangan)*, finger rings *(gutti)*, a forehead ornament *(janjir*). The Wazir women often wear a silk breast-plate studded with coins (*tapur*). Jewellery is not worn every day but is as a rule kept for special occasions. The Pathans of the district are not thrifty and their lavish expenditure on feasting marriages and funerals leaves them little to lay out on ornaments. Jewellery is therefore less common than in the Punjab. Gold ornaments are almost unknown.

Building and Houses.

The character of the villages differs in no small degree according to the locality or the tribe of the inhabitants. One fact is remarkable that throughout the district there are not more than three houses of burnt brick outside the towns. All are built of sundried mud and in the poorer tracts often roofed with reeds taken from the Kurram marshes. The absence of brick houses in the Bannu district is not the result of poverty. Even *zamindars* with large incomes live in houses of sundried bricks. These

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Population.

Villages and houses.

houses are cool in the hot weather and owing to the stiffness of the Bannu clay and the light rainfall require less expenditure on repairs than would be the case elsewhere. Such men as Malik Mani Khan and Daurana Khan Takhtikhel have raised vast structures of this material.

Ths Bannuchis live for the most part in small hamlets, the houses crowded together on the valuable space withdrawn from agriculture, the hamlets often not more than a few hundred yards apart. They were formerly all surrounded by walls till Sir Herbert Edwardes had them thrown down in 1848; watercourses from the numerous canals are often taken through the villages and the courtyards of the houses. A mosque and a *chauk* are found even in the smallest hamlets and in villages of more pretensions they are numerous. The *chauk* is commonly a mud built platform shaded by *shisham* trees or a gigantic *pipal* in some central place and adjoins the mosque. It is always littered with beds and *chillams*. In all cases it belongs to a *lambardar* or some leading man. To own one gives a man a great influence. It is the lounge and place of gossip of every idle man in the village, who belongs to the same party or faction as the owner. As an institution its functions are those of a political club, partly social, partly political. Under the Frontier Crimes Regulation the formation of new *chauks* without permission is forbidden. There is also as a rule a guest chamber attached to the *chauk*. Here travellers and "searchers after knowledge" put up and here the Bannuchi boy learns many pernicious and degrading practices. The services of the *chauk* are performed by the village menials the *kotwal*, the *dam* and the sweeper. When there are *hamsayas* the supply of quilts and food for traveller is obligatory on them, where there are none the traveller is cared for by the villagers in turn or by the owner of the *chauk*.

The villages in Marwat are far apart, generally large strong villages without outlying hamlets near the frontier although these are numerous in the eastern part of the Tahsil. As in Bannu the *chauk* is the central feature of the village and here except in the autumn and the spring when they are employed in agricultural operations may be found the whole male population of the village engaged in an interminable discussion of the faction feuds of the tribe. The walls of the *chauks* and mosques in Marwat are frequently adorned with the horns of the *markhor* and with inverted pots, a form of mural decoration which is also common on the better houses of the village. Near a Marwat village are generally to be found one or more large tanks, which however are seldom full for more than three months in the year. The remaining months drinking water has to be carried on donkeys from the rivers. In the *Thal* huts made of reeds often take the place of mud houses. Owing to the absence of water and the inflammable nature of the thatched roofs and thorn hedges, which surround the courtyards of the houses, fires are of common occurrence in Marwat. It is stated that the large village of Begukhel has been almost completely destroyed by fire no less than ten times within the memory of living men.

The Wazirs have a preference for solitary dwellings. Few hamlets consist of more than thirty houses and isolated farmsteads are very common.

Chapter I, C.

Population.

Villages and houses.

Owing to the facilities, which this mode of living offers for the concealment of crime and the harbouring of outlaws, the question of compelling the Wazirs to live in villages has been raised by more than one Deputy Commissioner but owing to the many difficulties involved in such a change the matter has always been dropped and is not likely to be raised again. The houses of the Wazirs resemble those of the Bannuchis and are superior to those of the Marwat as the Wazirs can obtain from their native hills across the border better timber for their roofs and doors than the Marwats can afford. On the other hand Wazirs often live men, women, children, cattle and fowls in one room, while other Pathans keep their animals in a separate building.

Furniture.

The furniture of the ordinary *zamindar's* house is very scanty consisting of *charpoys*, cooking utensils, quilts, a hand quern and a huge grain safe made of clay *aikona* or *kulai*.

Cooking utensils are as a rule made of earthenware. These are a girdle for cooking cakes (Bannuchi *teba* made by the *zamindars* themselves, Marwat *tabbi* made of sandstone), *kandol* a flat-bottomed shallow basin, *talgai* a small dish, *kuza* an earthenware jug, *khumri* a drinking vessel, *degai* or *kundak* a cooking pot and a wooden spoon (*chamcha*). A house is as a rule furnished with earthenware vessels for holding water. Marwats and Wazirs have also to keep goat skins for carrying the water from the rivers. Apart from cattle and grain the contents of a small *zamindar's* house are not worth more than from ten to fifteen rupees. The more well-to-do have metal utensils and even china and enamelware. There can be no doubt that metal utensils are steadily if slowly displacing the earthenware vessels, and the Bannu shopkeepers do a thriving trade every Friday in copper cooking pots, jugs, etc.

Amusements.

Within their means the peasantry or at any rate the Marwats are fond of games. There is little hunting to be had in the district and shooting is limited to those who have a gun license. Quail netting is very popular. Hawking is not common. Among the well-to-do (*chaplai*) tent pegging is the great sport. On every occasion of rejoicing men, who own horses, assemble to ride at a peg or sandal stuck in the ground. Wrestling is practised in Bannu but has not a strong hold on the district. *Ainda* (Punjab *toda*) is the great game amongst the Marwats. Crowds gather on any occasion when *ainda* is to be seen and inter-village matches are of common occurrence. The game resembles prisoners base. A youth goes out into the arena and is then pursued by two of the opposing side, who endeavor to throw or catch him while his object is to escape from his pursuers striking them in passing on the chest and so get home uncaught. The players are naked with the exception of a loin cloth and amongst them very fine specimens of manhood are to be seen.

Khsai is another game played by the Marwats. Two men stand opposite to each other holding their right feet in their hands. Whoever succeeds in throwing his opponent or forcing him to let go his right foot

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Amusements.

is the winner. Throwing javelins and shooting arrows at a mark are also common pastimes in Marwat. Lifting weights and jumping are practised at the *chauks*. Swinging especially in the month of *Ramzan* is very popular with both sexes. Singing and dancing generally accompany any ceremony of rejoicing, and wandering minstrels go from village to village singing the ballads of the past, amongst which the most popular is that which tells of the battle of Lagarwah when Marwat lost its independence.

In addition to these harmless amusements gambling is regrettably common and appears to be on the increase. *Cowries* are the chief implements of gambling but dice, and loaded dice too, are not unknown. Even in the most remote parts of the district the confiding traveller may be way-laid by performers of the three card trick who manipulate their greasy cards with the most engaging skill and abandon.

Fairs.

The weekly Friday fair at Bannu which is kept as a holiday is always largely attended. A similar fair though on a much smaller scale is held every Friday in Lakki. The *Id-ul-fitar* is celebrated by sports at all villages of importance, but the chief gatherings are at Ghoriwala, Serai Naurang and Khajuri near the Border Military Police post of Janikhel. On these occasions tent-pegging is the chief attraction. The *Id-ul-zuha* is celebrated in the same way at Ghoriwala and Serai Naurang but on a smaller scale. Three Hindu festivals the *Maghi*, *Dussehra* and *Besakhi* are also kept as holidays; the first at Khujarri, the second and third at Bannu when Muhammadans also join in the sports.

A horse and cattle fair is held on alternate years at Bannu and Dera Ismail Khan and is steadily rising in popularity.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

Chapter II, A.

Agriculture.

(*a*) General conditions.

The Bannu basin consists of a stiff alluvial clay which in the south and east of the district is often buried to a great depth by deposits of sand brought down from the hills. This sand as a rule contains a large admixture of clay and is almost everywhere culturable. Thus the two main divisions into which the arable land of the district falls are stiff soil *pakha zmaka* and sandy soil *shiga zmaka.*

Stiff soils.

With the light rainfall of the district and a period of over three months, 15th September to 25th December, during which practically no rain falls, the stiff soil of the valley cannot be induced to yield a crop by the ordinary methods of *barani* cultivation. Only the heaviest rainfall will saturate soil of this description : the *kharif* crop which ripens in the dry autumn season fails from want of moisture, while the *rabi* crop cannot be sown owing to the hardness of the soil and the impossibility of making any impression on it with the local plough. Thus many thousand acres of fine alluvial soil are lying waste between the Gambila and the Gabar mountain. To obtain a crop it is necessary to supplement the annual rainfall by some means or other. In all three methods are employed, canal irrigation, hill-torrent irrigation and lastly, where the land is low-lying, the diversion of the rainfall from higher lying waste on to the plot to be cultivated.

Hill-Torrent, Irrigation.

With the two latter methods the land must be highly embanked and flooded to a great depth when opportunity occurs : if such a field can be flooded once to admit of sowing and again after an interval of a month or more, a crop of some sort may be expected : a third timely flooding ensures a magnificent out-turn. But the hill-torrents are most unreliable : often they fail to come down in sufficient flood to irrigate any land but that immediately below the hills : at other times they sweep down in such force as to carry away the dams and break down the field embankments, when they do more damage in a few hours than the *zemindars* can repair in as many months. Agriculture under these conditions is most precarious and the *kharif* crop is often a complete failure. It is not, therefore, surprising to find that indebtedness and extreme poverty are common amongst the *zemindars* whose lands are dependent on the hill-torrents or on the scanty drainage of higher lying waste.

Canal-Irrigation.

On the other hand this soil under canal irrigation yields to the rudest methods of cultivation a regular and magnificent return. In the most highly irrigated tracts of the valley the call upon the soil is incessant and the most valuable crops are grown. The land is only preserved from exhaustion by plentiful manuring and by the deposit of

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Agriculture.

Canal Irrigation.

alluvium which is brought down by the Kurram floods The silt was submitted for analysis in 1906 when Dr. J. Walter Leather Ph. D. Imperial Agricultural Chemist to the Government of India expressed the following opinion :—

"The quantities of silt present in three samples of water were :—

			Parts per 100,000	lbs per c. ft.
Bottle No. 1	...	...	62	·039
" 2	...	...	2,419	1·510
" 3	...	...	171	·107

As regards the fertilizing value of the silt I consider it to be entirely of a physical character, that is, the amounts of organic nitrogen, phosphates and potash are too small to account for any manurial value it may have.

The silt consisted largely of carborate of lime and the following is the analysis which I made :—

Calcium Carbonate	...	...	... 29·91 °/ₒ
Organic Nitrogen	...	...	... nil
Available Phosphoric acid		...	... ·0003 "
" Potash	...	...	... ·010 "

It is possible that the water submitted for analysis was not representative of the more valuable silt deposits. All Kurram floods are not held in equal esteem and the brick red silt, which is brought down by some floods, is regarded as actually harmful. It is sufficient to say that the people have the highest opinion of the manurial properties of a yellow or brown flood. On the tail of the canals, where the water supply is less plentiful, the land is rarely double cropped and is often left fallow for several harvests. Saline efflorescence (*kallar*) which is so common on canal irrigated land in other districts is not serious in Bannu, possibly owing to the steady slope of the country which prevents water logging. However, where the natural drainage channels have been closed by ill designed canals, this evil is found, notably in the neighbourhood of Ghoriwala. The Kashu torrent too, which has its origin in the Kohat Salt hills, brings down heavy saline deposits which have ruined a considerable area of land irrigated by the lower Kurram canals. There are also some signs of water-logging with an accompanying appearance of *kallar* on the left bank of the Gambila beneath the Lohra canals, but it is as yet impossible to say whether the evil will spread in this direction to any serious extent.

Sandy soils.

The sandy soil of the district cannot support a *kharif* crop through the burning months of summer and is cultivated only in the *rabi*. Even at this season the outturn on these lands is very much lighter than on

Chapter II, A.

Agriculture.

Sandy soils.

the stiff soils whether irrigated by canals or hill-torrents. But the sandy soil has one great advantage in this district of light rainfall. It is extremely retentive of moisture ; the saturation in the summer rains is as a rule sufficient for *rabi* sowings : and wheat and gram in this soil can defy a long period of draught. In the *Thal* and southern Marwat a year without sowings is practically unknown : even in *rabi* 1902 when no rain fell between September and March the crop was not a complete failure. The large area which one *zamindar* can cultivate with a single plough fully compensates for the poverty of the out-turn in the *rabi* and the complete absence of the *kharif*. Despite the distance of the villages from water and the consequent disadvantages under which they labour, the people of the sandy tracts are more prosperous than their fellow tribesmen who are dependent on the stiff soil between the Gambila and the Gabar mountain.

(*b*) System of cultivation ploughing and sowings.

No where in Bannu are the number of ploughings preparatory to sowing as numerous as in the Punjab. At the most the land is ploughed twice or thrice before sowing. In the sandy tracts ploughing and sowing are completed in one process, a hollow tube (*nali*) being fixed in the shaft of the plough through which the ploughman drops the seed grain into the furrow. The loose sandy soil falling in on either side after the passage of the ploughshare covers the seed and completes the preliminary labour of the harvest. From that time till the grain is ripe for the sickle the husbandman does nothing. In the highly irrigated tracts of Bannu proper a peculiar feature of the agriculture is the employment of the (*yim*), a heart shaped spade on a six foot shaft. When sugar cane is to be replaced by some other crop the whole area of the field is labouriously turned over with this spade. Hired labour is frequently employed for this purpose. Next the Bannuchi turns on canal water to disintegrate the clods ; as a rule but not invariably the land is then ploughed : the more careful cultivators, such as the market gardeners near the city, also employ a wooden mallet (*dablai*) to break up the clods. Harrowing is practically unknown and the *sohaga* of the Punjab is never seen. One implement used in the preliminary process of agriculture remains to describe the *kin* a giant comb with five or six strong wooden claws, with which the *zemindars* tear up the earth to embank their fields for hill-torrent irrigation. Among the Bannuchi tenants it is rare to find a man with a yoke of oxen and neighbours commonly club their resources for ploughing. In years of scarcity the Marwats too are often hard put to it for plough cattle. Donkeys, and it is said even women, are sometimes seen yoked in the plough. Sowings of wheat, barley and gram commence in October and last on generally into November but late sowings are very common on the tail of the canals and hill-torrents. For the *kharif* sugar cane is planted out in February and March, cotton is sown in April and May, maize in July, and pulses in July and August. Little care is exercised in the selection of seed. Even in the irrigated tracts very little weeding is done between sowing and harvesting.

Chapter II. A.

Agriculture.

Reaping & gleaning.

The reaping of gram and barley begins about the middle of April or a few days later: that of wheat about the end of the month. The wheat grown in the sandy tracts ripens from 10 to 20 days earlier than wheat grown on stiff soils whether irrigated from canals or hill-torrents. Thus cultivators have leisure to assist each other in reaping. All who are poor work out as reapers. There is no class prejudice and the labour is not held to be lowering to any man's personal dignity. Wazirs, Marwats, Bannuchis, Kotanas may be seen in the fields together. Women and children to do a good share of the work. The usual rate of payment is every twentieth sheaf but in remote villages, when the demand for labour exceeds the supply, the reaper's share runs up to one fifteenth and even one tenth of the crop. In any case he seldom fails to make his quantum more than its nominal amount. Of the autumn crops cotton is ready for the first picking in October and is quickly followed by the pulses and maize. Harvesting goes on all through November and some times well into December. After the reapers come the gleaners generally women and children and they manage in a day to collect nearly as much as the share of an indifferent reaper. Of course the number of gleaners is small. Whilst the reaping is going on *Syads Kareshis* and their agents go about on horse-back and collect their dues from their disciples.

Threshing.

In threshing (*ghobal*) the general practice is to have the grain trodden out by oxen on a prepared floor in the open. In Marwat the maize is trodden out by cattle in the same way as the wheat, but in Bannu the maize is separated from the cobs by threshing with sticks. Occasionally instead of driving the cattle round a pole in the middle of the threshing floor a weighted branch of some thorny tree is harnessed to bullocks and driven over the outspread stalks. After threshing the grain is separated from the chaff by throwing it up in a light breeze with pitch forks and shaking it through sieves. The threshing floors are not clear of the wheat crop till the end of June.

The grain is stored in the houses in roomy jar-like receptacles made of mud: *bhusa* is stacked in the open and is often protected with a shallow trench or a thorn hedge.

Crop rotation.

On the stiff soils of the district whether dependent on hill-torrents or the local rainfall enforced fallows are so frequent that no regular system of rotation has been evolved. However, given a succession of good harvests the same embanked field is never sown with wheat for more than 2 or 3 years in succession and at the end of that time wheat is replaced by *bajra*, *jowar* or cotton. On the sandy lands of Marwat wheat and gram are sown in regular rotation or wheat for two years and gram the third. On the tail of the canals there is no elaborate system of rotation: an occasional fallow is given to the land and after two crops of wheat the *zemindar* sows maize: but in Bannu proper with unlimited water at their disposal and with manure always obtainable, the cultivator gives the land no rest and rotation is here a matter of supreme importance.

Chapter II, A.

Agriculture.

Crop rotation.

The Bannuchi classifies all plants as either heating or cooling to the soil. When one of the former has imparted too much heat he substitutes one of the latter and so renovates the soil. The order of the more important heating crops is (1) turmeric (2) tobacco (3) wheat; that of the cooling crops (1) clover (2) maize (3) barley. Sugar cane and rice though both taking much out of the soil are hardly included in either category and for the following reasons. The former requires repeated waterings and quantities of manure: it is only grown on good land which receives much Kurram silt and before any other crop is sown the whole field is turned over with the spade: hence on the final removal of the cane, the soil is nearly as productive as it was before. Rice is supposed rather to enrich than impoverish the soil because in the course of the perpetual floodings, which go on, an enormous quantity of river silt is deposited. Rice is more often sown in poor and low lying than in good land, the idea being to enrich the soil by a deposit of silt or to raise the level of the land to the cultivator's taste. Of the cooling crops clover (*shaftala*) a leguminous plant is the best, a fact to which the Bannuchis are fully alive. The rotation of crops on the best lands more often proceeds as follows. Turmeric is succeeded by sugar cane which occupies the land three years. Maize and wheat are then grown alternately for another three years after which *shaftala* replaces wheat or rice the maize.

Manure.

So highly is manure prized by the Bannuchis that they store it until wanted in their house yards and encourage their women and children to attend to calls of nature on the family dung heap. As the average house yard covers a space of 40 square yards and is surrounded by a high mud wall the atmosphere in which a family eats and sleeps must be very vitiated. This manure sells in the villages at from Rs. 7 to Rs. 10 per hundred donkey loads, equivalent to roughly 150 maunds. The city sweepings sell at about 10 maunds the rupee. An acre of turmeric receives some 340 maunds of manure, an acre of sugar cane 250 to 300 maunds, an acre of tobacco 100 maunds. But if we take the average quantity applied to all lands which ever receive a manure dressing, it will not be more than 30 maunds per acre if as much. Some idea of the efficiency of the manuring in this district may be gained by a comparison of the above figures with the standard laid down in the agricultural journal of India for sugar cane. According to that authority the best results are obtained by the application of 20 tons of farm yard refuse to the acre. In Bannu the quantity rarely exceeds 10 tons. The Bannuchis consider that the Kurram silt makes good the deficiency of manure and in any case the majority of the farmers cannot afford to supply more than 9 or 10 tons for one harvest. As regards the Kurram silt local opinion may or may not be correct. But there can be little doubt that the inferiority of the cane during the first year of its growth, a marked feature of the sugar cane cultivation in the district, is due to a great extent to the insufficiency of the manure applied to the land. Inside the village walls if the house and the site both belong to one owner he keeps all the manure to himself, but if to different persons

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the owner of the site receives in most *tappas* half the farm yard refuse. This is the general custom, but different *tappas* and villages have customs of their own. In some cases no partition of the manure is made, in others the occupants pay a cash rent and retain their farm yard refuse for their own use. Excepting on irrigated lands manure is little prized and is never applied to sandy soils or land dependent on hill-torrents.

(c.) Population engaged in or dependent on agriculture.

Peasant proprietors.

General condition of the cultivating and landlord classes.

The large majority of the land owning classes are self cultivating peasants of small means. Taking a family to consist of a man his wife and two children, the annual cost of living in an average year to an ordinary peasant proprietor ranges from Rs. 70 in Marwat to Rs. 90 in Bannu proper. It is lower among the Marwats than elsewhere because their extreme poverty and the fewness of home produced consumable articles enforce great simplicity in diet and a close economy in every other branch of domestic expenditure, especially in clothing. It is highest among the Bannuchis because every man's holding produces a large variety of consumable articles, and the exhausting nature of the climate requiries them to live well. The Bannuchi frequently indulges in meat and *ghee*, the Marwat seldom in either, except on great festivals or occasions of rejoicings such as the two *Eeds*, or a marriage. Every peasant has a running account with his *bunniah* and borrows money as a matter of course to defray marriage or burial expenses, and at times to pay his revenue. When he has sold or eaten the last of his own reserved store of grain, a freqnent occurrence about a month before the next crop is ripe, he borrows food grain from his *bunniah*, and returns up to double after harvest ; from Rs. 20 to Rs. 50 will represent the average amount of a man's liabilities two or three months after the harvest has been ingathered and the revenue paid. Most peasants live upto their means and, except in the shape of bangles, never have any capital in hand. When a man has a good balance, he either redeems a mortgage, or invests it in land or buries it. Money saved in this latter way is generally referred to as treasure (*khazanah.*)

Indebtedness is most common amongst the western Marwats where the harvests are most uncertain and amongst the owners of the minutest of the minute Bannuchi holdings. Failure of the rains and over population are the causes which bring about these results. The most well to do of the peasant proprietors are the Marwats on the Lohra canals, whose lands have recently come under irrigation, and the Ahmadzai Wazirs, whose extensive possessions under a nominal assessment and untouched by the money lender, yield a large surplus of grain and ample grazing to a tribe who have not as yet abandoned the frugal habits of a primitive people.

Tenants and labourers.

The tenants and labouring classes throughout the district are probably as well off as their fellows in any part of the Punjab. Able-bodied men can always obtain employment at a fair renumeration, and cultivators are still in demand for the Nar and Landidak tracts ; in the latter especially the supply is deficient except during drought cycles. But

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the Bannuchi has the greatest aversion to leaving his home and only the direst poverty will induce him to quit Bannu proper and take up land elsewhere.

Landlords.

Those landowners, who do not cultivate with their own hands are as a rule, neither so frugal nor prosperous as the more well to do peasant proprietors. A good twenty per cent of them are deeply involved in debt, and a large minority habitually live beyond their income. A few of course are shrewd, careful men. Old families sink into poverty from two causes, both due to a foolish pride. The head of the house thinks he must maintain a reputation for hospitality, the highest of virtues amongst Pathans, and to maintain it he mortgages and borrows freely, while his sons are brought up in idleness and married early; no matter how the "res angusta domi" many press, they disdain to work with their own hands.

Staple crops.

Wheat.

The staple crops of the district are wheat gram and barley in the spring harvest, maize and *bajra* in the autumn. Of the five, wheat is by far the most valuable, being grown everywhere and largely exported The most common variety of wheat is a hard red wheat, but it is not unusual in the irrigated circles to find four or five varieties in one field. The wheat grown on the sandy lands is superior to any in the district and sells on average at 2 seers the rupee less than that grown on canal irrigated land. With the exception of the sandy tracts, where ploughing and sowing are one operation, the ground usually undergoes two or three ploughings preliminary to sowing. In Bannu proper the stiff clay soil is often dug up with the *yim* before ploughing. The first turning over of the soil begins in June immediately after the spring crop is harvested. Sowing begins about the middle of October or earlier and continues on till the end of December. As a rule the sooner the seed is in the ground the better the crop; and the more uncertain the supply of moisture the sooner must the sowing be. In despair of rain Marwats often sow in a perfectly dry soil or even after the winter rains at the beginning of January. In such cases the chance of a fair return is very small. There is a tradition that in 1862 and 1869 earthquakes caused the moisture to rise so high in the sandy soil of Marwat as to enable the people to sow and the seed to germinate without a previous fall of rain. Drill sowing is always practised where possible. The quantity of seed used ranges from 30 to 48 seers an acre, the general rule seeming to be "the stiffer the soil the greater the quantity of seed required." Once in the ground the husbandman leaves almost all the rest to fate, and until the grain is actually threshed and garnered his faith has often a sore trial. Rust and smut are both common though the former is not so often seen on unirrigated lands as in the canal tracts. Weeding is seldom attempted. When the crop is ripening a hired watchman, *Kasha*, is often engaged or in Bannu proper where the holdings are small the cultivator himself keeps a look out. The crop is as a rule unfenced except in the neighbourhood of villages or along the roads by which the donkeys carry water from the rivers. On irrigated lands the

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Wheat.

outturn varies from 15 maunds to 6 maunds to the acre according to the character of the soil, the crop borne in the autumn harvest, the supply of water, the manure applied and the care spent on the preparation of the soil. The light sandy soil of the *Thal* yields on an average 4 to 5 maunds the acre. Stiff soil embanked and irrigated by hill-torrents under favourable circumstances can produce 10 to 15 maunds per acre, but the average outturn on *rodkohi* lands cannot be put at much more than 8 maunds per acre.

Gram.

Gram is seldom grown on irrigated land or stiff soil. But the sandy soil of southern Marwat and the *Thal* is particularly adapted to this crop and on an average one fourth of the cropped area of the district is returned every year as under gram. The cultivation proceeds on the same lines as that of wheat but less seed is required, from 16 to 24 seers per acre. Though hardy and capable of resisting a long period of drought gram is a very uncertain crop. In the spring the whole crop will sometimes wither and become a dead loss. The *zemindars* believe that heavy rain causes the plants to sprout exuberantly and grow together, and that if a cold wind follows heavy rain the crop withers; but examination of the diseased plants at the Pusa Institute has established the fact that this failure of the crop is due to the gram wilt disease, the worst of the fungus blights to which this crop is liable. The fungus (Neocosmospora Vasinfecta) attacks the plants from the soil in which it is capable of living for several years under favourable conditions. Heavy rain with frequent breaks increases its severity. It accumulates very rapidly if the disease liable crop be grown often on the same land. No treatment is possible since the parasite enters directly into the roots and is out of reach of any application that could be made. The plant withers and dies by reason of the choking up the water-carrying vessels of the roots and stem. Diseases of this nature can only be met by the discovery of some naturally resistant variety. As yet no such variety has been discovered. The disease was prevalent both in 1906 and 1907. Gram ripens about 15 days earlier than wheat and is generally ingathered before wheat harvesting commences.

The average outturn per acre on sandy soil is from 5 to 6 maunds.

Barley.

Barley is chiefly grown on inferior irrigated land or on soil too exhausted to bear wheat. The cultivation of this crop proceeds on the same lines as that of wheat but less seed grain is required and it is sown earlier and ripens 10 days sooner than wheat. The average outturn exceeds that of wheat by one or two maunds per acre. Barley is not prized by agriculturists being in little demand for export, and not widely used as an article of diet in the district.

Maize.

The cultivation of maize is practically confined to the canal irrigated tract where it is the main staple of food during the winter months.

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Maize.

The two main varieties are a white and a red maize. The former is preferred. Both have deteriorated owing to want of care in the selection of seed. Of late years American maize has been widely distributed but so far the preference of the people is for the local variety. Sowing goes on from the middle of July to the end of August, and the crop ripens from the middle of October to December. In the best villages of the Bannu circle the outturn averages 24 maunds to the acre, but on the tail of the canals where the *kharif* crop is insufficiently irrigated during September and October the maize is perhaps the poorest in the province, and the average outturn is not more than 6 maunds to the acre. The grain too in these tracts is so poor that it fetches very much less than the price current in the Bannu bazar.

Bajra.

Entering largely as it does into the dietary of the peasantry the *bajra* crop is of great importance. *Bajra* is grown on the lower Kurram canals but the chief *bajra* growing tract is the north-west of the district where the soil is a stiff clay dependent on hill-torrents for irrigation. The sowing season is from the middle of March to the end of July. The land is generally, though not always, ploughed before sowing. The seed is scattered broad cast mixed with sand. Very little seed is used, from 2 to 5 seers per acre. After sowing the land is ploughed again. *Bajra* sown in March, ripens in July; *bajra* sown in July ripens in October. On irrigated soils the crop is always sown in July and August ripening in October and November. The ears are plucked as they come to maturity and the stalks are often left in the ground for the cattle to graze on. The outturn varies from 10 maunds to the acre on irrigated lands to 4 maunds an acre on *barani* land. The best hill-torrent lands yield under favourable circumstances 8 or 9 maunds per acre.

Othercrops.

Of highly remunerative crops two deserve special attention—sugarcane and turmeric. Their cultivation is almost entirely confined to the richest parts of the valley. Both crops require large quantities of manure and repeated irrigation.

Sugarcane.

The cane used in setting is cut into pieces about nine inches long so as to leave a knot in the centre of each. It is then hand planted piece by piece horizontally in February or March sometimes in prepared soil but generally in the midst of a wheat or barley crop. From 12 Rs. to 16 Rs. worth of cane to the acre are so used. But fresh planting only occurs once every fourth and sometimes every fifth year as three or four crops are cut from the same root. As many as seven crops are known to have been taken from the same root. The cane of the first year is always inferior : the outturn of the second and third year are the best. In March or April about 30 maunds of manure per *kanal* is put down on the land and in July a light top-dressing is added. There are two varieties of cane grown in Bannu, the red and the white. The red is a soft cane very susceptible to frost and only grown in the *tappas* directly under the hills where the cold blasts of the north wind

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Sugarcane.

cannot reach it with full force. The white is a hardier cane and is grown away from the hills. The crop begins to ripen about the end of October and is cut by degrees between November and the end of March. In some years cane may be seen standing even in May. The most critical time is in January when severe frost does enormous damage, but the people prefer running this risk to clearing their cane any earlier as cane cut in the later months yields a larger quantity and a better quality of juice. In any case with the limited means at their disposal the *zemindars* would find it difficult to press the whole crop before the Winter frosts. Iron roller mills are now in universal use for extracting the juice. The *gur* of the Bannu cane is very inferior and is sold in Bannu city for 2 Rs. the maund less than Peshawar *gur*. From first to last the cultivation of the cane and the preparation of *gur* are equally careless. The juice is boiled down in iron pots t about one quarter of its original bulk by which time its consistency is that of treacle. It is then put to cool in wide mouthed wooden or earthenware vessels and when cooled is made up into balls of about 2¾ seers each. Little sugar is made, the people not having the skill to manufacture it and the quality of the juice being in many cases too poor for the purpose The average yield of *gur* is 20 maunds per acre and the price-current from 8 to 12 seers the rupee, hence after deducting the cost of cultivation the profit per acre may be put at from fifty to sixty rupees. But the best lands in the Surani *tappas* produce as much as thirty two maunds per acre. Round the city some fifty acres are devoted to "*pounda*" or chewing cane.

Turmeric.

The area under turmeric has been steadily decreasing with the approach of the railway and the competition of Amritsar and Hazara turmeric. The Bannu variety is used as condiment only in Afghanistan and backward parts of Kohat. In Bannu it is used as a dye and exported for the same purpose to Dera Ismail Khan and Kalabagh. The ground is first turned over with a spade, then broken up with wooden clubs, and ploughed several times. The roots are sown in May, 20 maunds of moistened tubers being sown to the acre. During the three following months the ground is watered every third or fourth day and thence forward less frequently. Weeds are removed as they appear and the ground is heavily manured. Watering ceases about the 10th of March and the tubers ripen early in April. The withering of the leaves is the one visible sign by which it is known that the crop is ready for removal. Turmeric is never left a second year in the ground as in Hazara nor is any other crop grown simultaneously with it. The tubers are dug up with the spade, and are then set in the shade to dry, a process which is assisted by frequent rubbing with the hands. In drying the roots shrink much and lose from ¾th to ⅘th of their weight. The outturn is from 80 to 160 maunds (moist) and the gross profits from Rs. 100 to Rs 200 per acre.

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Other minor crops.

The following statement contains information regarding the cultivation of some of the more important minor crops:—

Name.	Quantity in seers of seed sown to the acre.	Time of sowing.	Time of reaping.	Average produce in maunds per acre on different soils.	REMARKS.
Cotton	1 to 2½	March April and May.	Weekly pickings from end of September to end of December.	2½ to 3½ unginned.	Area under cultivation is from 1,500 to 3,000 acres. Supply is not enough for local consumption. Little care is bestowed on the cultivation.
Rice	20	May 15th to June 15th.	October 15th to November 15th.	4½ to 7½	Rice is sown broadcast and *never transplanted*, and is in consequence of very inferior quality. Once sown, little care is taken of it, except to flood the plots repeatedly.
Jowar	16 to 24	June, July, and in Marwat into August.	October 15th to December 15th, according to time or sowing.	4 to 6	Grown wherever *bajra* is found. Whole acreage under it is but little over 5,000.
Moth	4 to 12	June 13th to end of July.	Ditto	4	About 2,000 acres are under moth cultivation. It is mostly grown on the stronger Marwat soils. Its straw is prized for the winter fodder of horses It is frequently sown with *bajra*, but reaped six or seven weeks after its tall companion. *Mash* and *mung* are also grown, but over a very small area.
Clover	4	October 15th to November 15th.	March to June.	4 cuttings.	Is grown in irrigated lands to the extent of nearly 9,000 acres: is very valuable as fodder: is much grown in the vicinity of cantonments, where the crop is worth from Rs. 30 to Rs. 45 per acre: is generally sown in ground occupied by maize or cotton. It requires repeated waterings; is generally manured and is very hardy. It is often sown in a maize field about the time the maize begins to ripen.
Sarshat	3 seers excluding sand which is mixed with it.	20th September.	10th April.	6 maunds	Is only grown on irrigated lands and is generally confined to Marwat where some 1,000 acres are under cultivation.

In addition to the above crops chillies and henna are also grown chiefly between Ghoriwala and the Kurram.

Orchards are common in the neighbourhood of the city and orange groves have been planted by some of the "*Raises*" in the Nar tract. Although the orchards are very valuable and fruit in the city is dear, Bannu fruit is on the whole the poorest on the frontier. The people do not understand fruit culture and the greater number of trees or shrubs the gardener can crowd on to the land the better is he satisfied with his work. At the same time the climate of Bannu is too cold for the mangoes or plantains to produce good fruit and too hot for the apples and fruits of more temperate climes. The chief products of the Bannu gardens are mangoes, oranges, apples, grapes, peaches, plantains, plums, pears and jaman (black plum).

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Groves of date palms are numerous on either bank of the Kurram some 5 miles below the cantonments. A female date palm bears from 4 to 12 clusters weighing on an average between 2 maunds and 20 seers. The price of the dates is from 8 seers to 20 seers the rupee. Before they ripen the clusters are covered with bags of rushes to protect them from birds. The dates are picked between the middle of July and the middle of September and at this season a fair is held every year among the trees on the right bank of the Kurram.

Vegetables.

The chief vegetables grown in Bannu are :—

PASHTU NAME.	TRANSLATION.
Gobi	Cabbage.
Piyoz	Onions.
Bengan	Brinjal.
Karela	Momordica Charantia.
Tipar	Turnip.
Gajre	Carrot.
Miila	Radish.
Tirai	Hibiscus esculentus.
Kaddai	Gourd.
Gharakadi	Pumpkin.
Mitar	Peas.
Badrang	Cucumber.
Mrich	Chillies.
Lobia	Beans.

Weights & measures.

The standard grain measures of the district are the *topah* and the *ozha*. These are shallow broad mouthed wooden bowls turned by the village carpenter and slightly varying in capacity one from another. In measuring the grain is always heaped high over the lip. In the following table are given the measures of capacity for both tahsils with the approximate weight of each in standard seers and maunds.

						Seer.	Chatanks.
Tahsil Marwat.	4 Thulas or 4 paos	=	1 Paropi	=		1	9
	4 Paropis	=	1 Topah	=		6¼	0
	4 Topahs	=	1 Pai	=		25	0
	6 Pais	=	1 Bori	=		150	0
	10 Pais	=	1 Chat	=		250	0
Tahsil Bannu.	4 Kurwahs	=	1 Ozha	=		$2\frac{3}{16}$	
	120 Ozhas	=	1 Chat	=		262½	

The maund in general use is the maund of 50 standard seers but the maund of *gur* in some villages is equivalent to 56¼ seers and occasionally 62½ seers. A local measure of land in the Surani *tappas* is the *khulla* equivalent to 5 *kanals*.

(e). Extension of cultivation.

The area under cultivation rose from 3,65,436 acres in 1877-78 to 5,02,603 acres in 1904-05. The greater part of the increase lies in the *Thal*, where Wazirs and Marwats have broken up a large area during the last 30 years. The south of the Kurram Gambila *Doab* has also

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witnessed a great extension of the area under cultivation owing to the construction of the Lohra canals which now irrigate over 12,000 acres. The only part of the district which has deteriorated is the tract formerly irrigated by perennial canals from the Tochi. Here owing to the extension of cultivation in the upper valleys, much land has gone out of cultivation, and the more valuable crops such as sugar cane have been replaced by cotton and maize.

Agricultural experiments.

Little has been done to raise the standard of agriculture in the district. Between 1904 and 1906 a number of experiments were carried out on a plot of 2 acres of Government land near cantonments. The general conclusions based on these experiments were the importance of the selection of seed, the superiority of American over local maize, of Egyptian over local cotton and the wastefulness of the prevailing methods of irrigation. American maize has been widely distributed but so far the people have taken little or no interest in the experiments. Amongst other attempts to improve existing methods must be noticed the introduction of a more powerful sugar cane press than that in general use in the district. Owing, however, to the smallness of the holdings, the desire of every *zamindar* to extract the juice of the cane in his own court-yard, where the trash can easily be used for fuel or manure, and the necessity of employing a larger breed of oxen to work the heavier press, the new machine found no favour with the Bannuchi *zamindars*.

(*f*.) Loans to agriculturists.

Advances for new water courses in the canal tracts or for the construction and maintenance of dams in the *rodkohi* tracts are frequently required. But owing to the superabundance of water in the irrigated parts of Bannu and the distance of water from the surface in the rest of the district, advances are seldom granted for the construction of wells.

The frequent failure of the crops in the unirrigated circles, creates a strong demand for loans for the purchase of seed and bullocks. The villages between the Gambila and the Bhitanni hills are the most affected by the vicissitudes of the seasons. When timely rain falls, after the failure of one or more harvests, the immediate distribution of *takavi* is of vital importance.

Agricultural banks.

A grain bank has been started at Lakki but it is as yet too early to prophecy whether the experiment will be a success. The general ignorance and illiteracy of the *zamindars* throughout the district, the low standard of morality amongst the Bannuchis, the conscientious objections of the majority of Mohammedans to the taking of interest on loans, are all difficulties in the way of the establishment of agricultural banks on a business footing.

Alienations of land.

As a rule *zamindars* do not sell or mortgage land unless from necessity. But owing to the system on which the tribal lands were sometimes allotted, holdings are often so scattered that the owners have been compelled to sell or mortgage plots in exchange for land more conveniently situated. Such cases are common amongst the Marwats and

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Alienations of land.

Wazirs and account for the greater number of alienations to agriculturists of the same tribe. The majority of the transfers in both tahsils have been between agriculturists but the area transferred to money lenders has been steadily on the increase. In the Marwat Tahsil 10 per cent of the total cultivated area has been sold during the last 30 years, and in the Bannu Tahsil 19 per cent. Two per cent of the cultivated area has passed into the hands of money lenders since the first regular settlement in the Marwat and 3 per cent in the Bannu tahsil. The transfer of the actual ownership of land from agriculturists to money lenders is no where serious except in the neighbourhood of Bannu city. On the other hand the area mortgaged to money lenders for indefinite periods between 1877 and 1904 is very large. In the year 1905, 11 per cent of the cultivated area in Marwat and 4 per cent in Bannu, was found to be in the hands of money lenders under unredeemed mortgages. In the latter tahsil the Wazirs have alienated little land outside their own tribe, while the Bannuchis have mortgaged nearly 8 per cent of their lands to money lenders and sold nearly 7 per cent. It cannot be said that over assessment by itself has ever driven a peasant to alienate his holding. No where in the district was the market price of land less than 80 times the assessment of the first regular settlement. In some cases in western Marwat, the rigidity of the fixed assessment and the collection of revenue in bad years, may have been responsible for alienations of land, but such cases are exceptional. If there was no revenue at all the Marwat would still be driven to borrow in years of scarcity. Under British rule the money lender has only been ready to advance him money in return for the alienation of his land. Among the Marwats the causes which have given rise to the alienation of land in favour of money lenders are, in addition to the concentration of holdings, the uncertainty of the harvests, and the inability of the poorer *zamindars* to tide over the occasional failure of their crops. With the Bannuchis alienations may be traced as a rule to over population, the sub-division of land into holdings too small economically to support the number of mouths dependent on it, and to hereditary want of thrift, a marked characteristic of the people. Of recent years there has been some apprehension that the bulk of the land would pass out of the hands of the cultivators, and it was to prevent this consummation that the Land Alienation Act was applied to the district. The usual rate of interest charged by money lenders advancing money to Marwat *zamindars* has been 25 per cent per annum and it is no uncommon thing to hear a Marwat exclaim "*sowai bande mung wruk shee.*" In Bannu where the security is better one pice per rupee or 18 per cent. is the ruling rate of interest.

(*g*.) Live-stock.

In Part B will be found the number of live-stock returned for the district at different periods. The most remarkable feature in connection with these figures is the apparent decrease in the number of plough cattle during the last 30 years—and this despite a large increase in the area annually under cultivation. The explanation of these figures is to be found in the fact that the enumeration of 1904 was made in February, while in the sandy tracts of the district the plough cattle are, as

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Agriculture.

(g.) Live-stock.

often as not, sold after the *rabi* sowings to dealers from Isakhel who take them away to the Indus and bring them back in the autumn to sell again to the Marwats and Wazirs. Owing to the expense of watering the cattle it pays the people better to sell them than to keep them 8 or 9 months out of work. For the same reason, and owing also to the absence of green fodder, the unirrigated tracts are ill adapted for cattle breeding. Thus the district is not self sufficing in the matter of live stock, and every year the import of cattle largely exceeds the export. No special breed finds particular favour amongst the *zamindars* of Bannu, and the cattle with the exception of the buffaloes are as a rule poor and small. Hissar bulls were at one time introduced but the experiment was not a success. Generally speaking Bannu is not a cattle breeding district and most of the stock comes from Muzaffargarh Multan and Mianwali. The Wazir cattle dealers even go as far afield as Amritsar.

Horses and ponies.

There are no large studs in Bannu. The unirrigated parts of the district are unsuited to horse breeding, and the close cultivation in the neighbourhood of the city leaves no room for young stock to thrive. Horse breeding is practically confined to the Nar and Landidak colonies. Here the more well to do *zamindars* keep a few brood mares, and some fine animals are to be found in the stables of Malik Dauran Khan, Minowar Shah Singh and Fakir Abu-l-Hassan. The once famous Wazir breed is practically extinct, and the horses now in the district are almost without exception the progeny of Arab or English sires. In 1906 there were two Arab stallions and one donkey stallion standing at Bannu.

Camels.

In early times camels were very numerous in Marwat, and the wealth of many a chief was estimated by the number of animals he owned. With the extension of cultivation and the restriction of the grazing grounds the number in Marwat has steadily declined. In Bannu proper the number of camels is insignificant. There are a few camels amongst the Utmanzai Wazirs and the Patolkhel branch of the Ahmadzai keep them for the carrying trade between the Kohat salt mines and Bannu.

Donkeys.

In the unirrigated parts of the district every village keeps up an army of donkeys to bring water from the rivers or some spring in the hills. In Bannu proper the donkey is the ordinary beast of burden to carry manure to the fields or bring back the crop when it is ripe. Hence the number of donkeys in the district is very large.

Sheep and goats.

Large flocks of sheep and goats are owned by the Wazirs and the Marwats who live at the foot of the hills. In the canal tracts goats are not so common but Bannuchi farmers almost invariably keep one or two *dumba* of fat tailed sheep. These animals thrive on the clover and their sale goes some way towards paying the year's revenue. Of all the animals indigenous to Bannu the *dumba* sheep is the best of its kind. The mutton is of excellent quality, and prize specimens purchased for a grand wedding have been known to fetch as much as rupees 20 to 25.

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Prices of stock.

The average prices of stock in ordinary years are as follows.

Plough bullock	... ...	From Rs. 30 in Marwat to Rs. 50 in Bannu.
Cow	... ...	About the same.
Buffalo bull	... ...	From Rs. 16 in Marwat to Rs. 20 in Bannu proper
Buffalo cow	... ...	From Rs. 40 in do. to Rs. 60 in do.
Horse	... ...	From Rs. 70 in Marwat to Rs. 100 in Bannu.
Mare	... ...	Rs. 90 do. do. 120 do.
Pony	... ...	„ 30 to 50 in both Tahsils.
Camel	... ...	„ 50 to 60
Donkey	... ...	„ 10 to 15
Short-tailed sheep	... ...	„ 3 to 4
Fat-tailed sheep	... ...	„ 7 to 12
Milch goat	... ...	„ 5 to 8

Veterinary.

There is one veterinary hospital in the district at Bannu in charge of a Veterinary Assistant. The district is also visited by an itinerating Veterinary Inspector. Glanders, rinderpest and black quarter are all known in Bannu. But as yet statistics as to cattle disease are very scanty.

Irrigation.

Chapter II, A.

Irrigation.

The Bannu district is admirably adapted by nature for canal irrigation. The Tochi and Kurram rivers emerge from the hills in the extreme north of the district and command the whole valley, which slopes steadily from north-west to south-east. The supply of water in the rivers is not sufficient to irrigate so large an area, but under scientific management every drop might be utilised and the sphere of irrigation greatly extended. Had no canals been in existence before annexation, Bannu would have offered to the irrigation engineer a field at once simple and renumerative. But from the earliest times a large area has been irrigated from the Kurram river, and numerous canals had been excavated before the British or even the Muhammedan occupation of the valley. Wherever possible water was drawn off from the Kurram all along its course : there was no central authority to dictate the shares of the various canals or enforce a system of rotation : the canals, dependent on boulder dams, carried away by every flood, were often aligned on wrong principles: no escapes were provided : a large area was water-logged : and everywhere the system favoured the strongest to the detriment of economic distribution Some interference with the existing system was necessary before any improvements could be carried out. Sir Herbert Edwardes and his immediate successors Major Taylor and Major Nicholson fully grasped the waste of water that was going on, and were not deterred by opposition from carrying out improvements on a large scale. Between 1849 and 1855 the Kachkot and Landidak canals were extended to irrigate many thousand acres of waste and jungle without any falling off in the area irrigated elsewhere, Major Munro in 1861 and Mr. Urmston a few years later appear to have fully intended to construct a canal from the Lohra to irrigate the lands on the left bank of the Gambila. But with the transfer of these two officers all idea of extending the area of irrigation seems to have been given up. Any interference with the existing system began to be deprecated not only as an infringement of the vested interests of the canal owners but even on the ground that the supply of water was insufficient to irrigate a larger area. In addition some sort of admiration for the system as representing "the last vestiges of self government" seems to have grown up. Thus the district officers stood by and allowed private individuals to construct the Lohra canals which now irrigate over 12,000 acres, paying water rates in kind to the value of 40,000 rupees per annum. At the first regular settlement the various customs were codified and given the force of law. For the last 30 years any interference with the vested interests of the canal owners has, therefore, been impossible. It was not till 1905 that Bannu irrigation was submitted to expert investigation The reports of Mr. J. G. Davis, Executive Engineer, should be consulted for an exhaustive survey of the present system and the possibilities of improvement. His main conclusion was that the supply of water was sufficient to irrigate double the area served by the present canals, and he accordingly proposed to remodel the existing system and to extend irrigation to western Marwat. The keystone of the scheme is the construction of a masonry weir about 1,000 yards above the Kurramgarhi gorge : at

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Irrigation.

Expert opinion.

this point the Kurram is only 450 feet across and the work would not be expensive as it would be founded on and surrounded by rock. On the right bank of the Kurram a canal would be taken out running almost due south to Janikhel, passing below the base of the hills and carried across the Baran and the Tochi by syphons. From this main canal three branch canals would be drawn off.

The first would connect with the present Kachkot canal which would be extended along the ridge now occupied by the Lohra canals to Paharkhel: the two Lohra canals would be amalgamated and run into the Kachkot: all the existing right bank Kurram canals below the Kachkot would be closed: the distributaries of the Kachkot would be re-aligned and the whole of Kurram-Gambila *Doab* irrigated from the one canal: where the Kachkot would tail into the Gambila opposite to Lakki a sufficient supply of water would be dropped into the river bed to run on to Isakhel and irrigate the lands now under the Isakhel canals.

The second branch would take off between the Baran and the Tochi eventually connecting with the present Landidak canal. By means of this canal and a few direct outlets the whole area between the Tochi and the Baran would come under irrigation.

The third and last branch would take off from Janikhel, run through western Marwat irrigating the Sarra Darga plain and tail off near Ghaznikhel or even as far as Lakki.

On the left bank of the Kurram a smaller canal would be carried from the weir along the foot of the hills and then across the Wuch-Kurram and Barganathu *nullas* to irrigate the Bannuchi *tappas* on the left bank and the Wazir lands down to the Kashu. This canal would not be taken across the Kashu as the cost of crossing this *nulla* would be prohibitive and consequently some arrangements would have to be made for the Michankhel villages now irrigated by the left bank lower canals either by supplying them with water by means of a syphon under the Kurram and connected with the Kachkot or by the grant of irrigated lands elsewhere.

Unfortunately before any works of this magnitude can be carried out, it is necessary to remodel the existing canals, an expensive undertaking which promises no return on the capital outlay. Thus the water rates on new irrigation would have to pay not only for the construction of the new canals but also for the re-alignment of the old. Whether a scheme on these lines would bring in a return at all commensurate with the capital cost is very doubtful, and the ultimate fate of the project is as yet undecided In any case the equiry establishes once and for all that the Bannu system is most inefficient and that, even if the irrigation department do not take over the Bannu canals, the aim of district officers should be to introduce improvements where it is possible to do so without provoking serious opposition. The lines which such improvements should take are clearly indicated in the report and the Minor Canals Act, which has now been extended to the *marginally named canals and will doubtless in time be extended to all, enables the

*SCHEDULE I.
1. Kachkot canal.
2. Landidak "
3. Kharri Waziran.
4. Petauna Muhammadkhel.
5. Petauna Daud Shah.
6. Dodiwala.
7. Shah Joya.
8. Mandan.
9. Fatmakhel.
10. Nugram and Kharoba hill-torrents.

SCHEDULE II.
1. Lohra or Baran canals.
2. Tochi canals.
3. Darga Ayaz Khan canals.
Hill-torrents.
4. Kashu.
5. Barganathu
6. Khaisora.
7. Shaktu.
8. Chal.

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Irrigation.

collector to carry out this policy on payment of compensation for any interferance with vested interests.

Kurram canals.

The Kurram canals may be divided into six groups.

I.—Left bank upper canals.—

1. Kach Muhammedkhel.
2. Kharri Waziran.
3. Bassiakhel } at present served by a common head.
4. Dodiwala }
5. Shah Joya.
6. Dhand.
7. Kuti Sadat.

The first of these irrigates what is now an island in the Kurram and bids fair, if not protected, to be carried away entirely by floods. The second is carried across the *nulla* known as the Wuch Kurram and irrigates the lands of the Bizankhel, Umarzai and Isperka Wazirs. The remainder irrigate the Bannuchi *tappas* lying between the Wuch Kurram and the Kurram, collectively known as the Surani *tappas* and comprising the most valuable lands in the district.

II.—Left bank central group.—

In all six small canals are taken out of the Kurram to irrigate the Jhandukhel *tappa.* This *tappa* has besides the Kurram canals two other canals one taking out of the Wuch Kurram and one out of the Adhami *nulla.*

III.—Left bank lower canals.—

Below the Kashu nine canals are taken out of the Kurram to irrigate the Michankhel villages of Marwat. The Kashu has its origin in the salt hills of Kohat and when in flood brings down with it heavy saline deposits which render the water of these canals brackish and injurious to the soil.

IV.—Right bank upper canals.—

1. Petauna Mahammadkhel.
2. Daudshah.
3. Landidak.
4. Kachkot.

The two former irrigate the lands between the Baran *nulla* and the Kurram above the Landidak. The two latter are the most important canals in the district and require a more detailed description.

Landidak.

The heads of these two canals are close together, a few miles above the city and cantonment. The Landidak Canal first irrigates the lands between the Daud Shah and the Kachkot ; it is then dropped into the Baran *nulla* across which it is carried by means of a boulder "*bund*" into the Lohra Circle, through which it passes running almost due south, until it gains the ridge which carries it down through the Landidak colony to the junction of the Baran *nulla* and the Tochi.

Kachkot.

The Kachkot runs down a steep and stony channel from the Kurram to the watershed near the Baran *nulla.* From this point the main canal is carried parallel to the *nulla* for some nine miles when

Chapter II, A.

Irrigation.

Kurram canals.

the Baran *nulla* turns due south to join the Tochi, and the Kachkot continues south-east through the Nar colony on its way to Marwat. The main branches of the Kachkot are the Sangari and the Baran, which latter must not be confounded with the hill-torrent of the same name. About two miles from the Kurram the Sangari branch is taken out on the right bank of the canal and after irrigating certain villages of the Bannu Circle is carried across the Baran *nulla* in the same way as the Landidak to irrigate five villages of the Lohra Circle. About a mile above the point, where the Kachkot crosses the Hawed road, the Baran branch is thrown out to the left into a depression draining into the Kurram some six miles below Bannu. From this branch are derived the more important canals irrigating the Trikha Circle on the right bank of the Kurram. Irrigation in this part of the Trikha Circle is still further assisted by the spill water of other Kurram canals which fall into the Baran and form the swamps and springs round Ghoriwala, the result of over-irrigation above and want of drainage below. With the exception of the Landidak extension across the Baran irrigating the Landidak colony and the Kachkot extension irrigating the Nar colony the above canals were all dug before annexation. The only important change since annexation has been the substitution of masonry falls and regulators in place of the primitive log and brushwood erections which were carried away by every flood. The Nar extension of the Kachkot dates from 1852-53 and was carried out by Major Taylor. The Landidak extension was due to Major Nicholson 1855, and is sometimes known by the name of the tahsildar in charge of the work as the Tehl Ram Vial.

Closure of upper Kachkot distributaries in times of scarcity.

In connection with the Nar extension of the Kachkot must be noticed a custom which approaches more nearly to a system of economical rotation than any other in Bannu. When the Nar crops are in danger of failure owing to deficiency of the water supply in the autumn or the spring, the upper distributaries of the Kachkot are closed for a period varying from one day to a week. It is needless to say that this closure has been imposed under the orders of the Deputy Commissioner and is not the outcome of any compromise amongst the irrigators themselves. In years of extreme scarcity the last distributary to be closed should be the Sangari branch of the canal.

V.—Right bank central group.—

1. Hinjal.
2. Mandan } with one combined head.
3. Fatmakhel }
4. Kot Daim.
5. Chashanna } with one head.
6. Kamboh or Khunbaha }
7. Lashtai.
8. Mardikhel.
9. Shamshikhel.

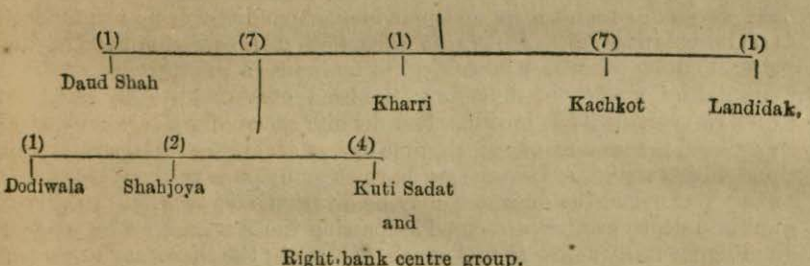
The last of these has its head in the Kurram below the infall of the Baran escape of the Kachkot, and the lands irrigated from it suffer much from waterlogging. The first six irrigate the valuable lands below cantonments on the same bank of the Kurram.

VI.—Right bank lower canals.—

There are over 20 small canals taking out of the Kurram below its confluence with the Kashu and irrigating the south-east of the Kurram Gambila *Doab.* The water of these canals suffers from the influence of the Kashu in the same way as the Michenkhel canals and is extremely brackish.

Amongst the six groups given above there is no combination for rotational working even when the river is at its lowest, but at such times. some attempt is made to apportion the amount of water the more important canals may draw off. The two upper canals Petauna Mahommadkhel and Kas Mahommedkhel are allowed to appropriate as much water as they require. The river is then divided into seventeen shares as follows :—

KURRAM RIVER 17 SHARES.



Below the Mardikhel no attempt has been made to define the shares of the lower canals. Although no system of regular rotation is prescribed in the record of rights, it is sometimes advisable, when the crops on any canal are withering to increase its share of water at the expense of the other canals and to send down a full supply for a day or two to avert the complete failure of the crop in danger. It is only necessary to resort to this expedient at rare intervals and in case of extreme urgency.

In 1904-1905 the total area of crops matured under Kurram irrigation was 102,947 acres. It is impossible, until gauge readings have been taken for a series of years, to form any accurate estimate of the volume of water available for irrigation. Mr. Davis in his preliminary report assumed 662 cubic feet a second to be the average daily discharge of the Kurram. If this figure is even approximately correct the supply of water should be sufficient for the irrigation of nearly double the above area.

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In the year 1904-05 the discharge of the river was regularly recorded The monthly average discharge in cubic feet per second is given in the following table :—

Date.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	January.	February.
Wole month	2,828	992	1,085	589	1,974	1,308	1,011	569	792	484	637	607
1st to 10th ...	5,108	864	863	727	2,035	1,236	1,108	918	409	437	391	727
11th to 20th	...	953	1,153	826	2,015	1,418	1,300	429	1,439	535	391	582
21st to end ...	1,698	1,159	1,203	216	1,880	1,269	625	378	527	475	920	513

The above figures are no doubt above the average for in 1904-05 the rainfall in the Kurram valley was the highest on record.

Canal labour.

Bund making and canal clearance are carried out by *tinga* or unpaid labour for which the irrigators are responsible. If any village or irrigator fails to provide the necessary quota a fine *nagha* is imposed, which on all the important canals, is credited to the *nagha* fund at the disposal of the Deputy Commissioner.

Distribution between villages.

It has been said that the system of distribution now in force is the outcome of centuries of contention and favours the strongest in every case to the detriment of economic distribution. Thus it comes about that the shares of communities and individuals bear little or no relation to the area to be irrigated. With the exception of a few communities whose right to draw off water is subject to no limit, a privilege as a rule only enjoyed by villages commanding the head of a canal, every village and often every villager is entitled to a definite share of water, which may be expressed in measures of length, time or area according to the custom of the particular canal. A village may have so many *gandas or gutas* : *i. e.*, so many finger-lengths of water may be diverted at a certain point where uniform depth has been secured by passing the water over a log or plank laid horizontally across the channel. Or again the share may be so many *wars* or hours in the week or day during which the village has exclusive use of the water course. The order of the *wars* is as rule determined by casting lots In this case custom varies as to the practice to be observed when the *bunds* are carried away by flood and the supply fails—a by no means uncommon occurrence. In some cases the failure of the water supply is treated as a " dies non," and the village, which would have next received water in the ordinary course of events, is the first irrigated when the water again begins to flow, otherwise the failure of the supply is considered as breaking the circuit and a fresh system of rotation begins with the reconstruction of the *bund*. The latter custom is manifestly most unfair, as a village may thus be left without water for nearly two complete series of turns. Lastly the share of a village may be expressed in *kanals* as is the custom in the Nar and Landidak tracts. It was no doubt originally intended that a *kanal* of water should be a unit capable of irrigating a *kanal* of land. As a matter of fact the efficiency of a *kanal* of water is very much less and further, as *kanals*

of water were distributed without regard to the area of land in the possession of the grantees, the *kanal* has now become a purely arbitrary measure of water. Thus, if at a given point the water in the canal is reckoned as 1000 *kanals* the owner of 100 *kanals* is entitled to draw off one-tenth of the water and no more whether that amount is sufficient to irrigate 50 *kanals* of land or 75. It is curious that even in the canal colonies created by the British Government, where the original intention was no doubt to supply water on the principle of acreage distribution, the native preference for inequality has in the long run prevailed. Not only are the shares unequally distributed with regard to the area to be irrigated but it is with the greatest difficulty that the more fortunate grantees are prevented from leasing water to their neighbours.

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Irrigation.

Internal distribution.

Within the Bannuchi villages the method of distribution varies considerably and it is rare to find two villages in which water rights are absolutely identical. It is impossible to say whether on the conquest of the valley by the Bannuchis shares in water were allotted on the same principle as shares in land. At any rate the idea of water as a property distinct from land is of great antiquity and is firmly rooted in the minds of the people. No doubt, when canals were extended or other improvements carried out, shares were determined by the amount of labour contributed, which in many cases would not correspond with the proportionate area to be irrigated. Other factors too contributed to maintain and emphasize the distinction between the ownership of water and the ownership of land. Very probably the remnants of the conquerred race left in every *tappa* and the numerous immigrants who together formed the dependant class (the *hamsayas*) were at the outset given no rights in water. In return for canal labour, service in war or actual consideration in cash many of this class in time acquired water rights of one kind or another. But the factor, which has chiefly influenced the system of distribution and has done most to shape the customs of the valley to their present form, has been the payment of the tribute exacted in turn by the Moghal, Durani and Sikh rulers. These demands were primarily distributed over the *tappas*, within which the measure of assessment for communities and individuals alike was the share of water. But it was not every village or every person who could pay the rated sum, hence new arrangements became necessary and the plan of re-distributing canal shares in accordance with the payment of each village or individual was adopted. Thus at annexation the payment of *Kalang* or Sikh tribute was regarded by the Bannuchis as establishing a proprietary title to a definite share of water. On the establishment of British rule in Bannu water and land were everywhere regarded as distinct properties, though in practice where water was superabundant the only condition imposed on the irrigators by the water lords was that of residence in their hamlets. In the case of those irrigators, who owned no house-site in the hamlet, this condition carried with it the status of *hamsaya* or dependent of the *maliks*. The duties of a *hamsaya*, at one time no doubt as onerous as those of a feudal vassal to his lord, have now dwindled down to the entertainment of village guests and the provision of beds and quilts at the *chauk*. The leasing of water at a fixed annual

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Internal distribution.

charge does not at that time appear to have been a practice that obtained in Bannu, even in those *tappas* where the sale or mortgage of water-rights was most common. Changes in the ownership of water seriously affecting the annual out-turn of the land were so infrequent that at the first regular settlement it was possible to impose a fixed assessment on the land based on the then-existing distribution of water. To safe-guard the interests of those, who were not full owners of the water irrigating their fields, a condition was inserted in the irrigation records with the consent of the water owners to the effect, that, should water not be supplied in the old customary and recorded way, the district officer may either redistribute the assessment of such lands, rating seven-eighths on the water and one-eigth on the land or he may require the whole body of water owners to allot an appropriate share to the land. It is significant, that during the last thirty years it has never been necessary to enforce this condition.

So far as was possible having regard to the prejudices of the people Mr. Thorburn secured fixity of conditions in regard to water and land. In the settlement report he classified the Bannuchi villages under one or other of the following groups :—

"(*a*). Water and land are practically inseparable : each land-holder has a right to water proportionate to the area of his holding and the amonnt of canal labour performed by him.

(*b*) Theoretically water and land are separable properties, but for many years past the one has not been alienated without the other : water-lords, however, do exist as a distinct class: land-holders possessing no share receive water in return for doing a proportionate amount of canal labour and half as much more for the share-holder who supplied the water.

(*c*). Water is a property distinct from land, bought and sold separately : those who possess no share, whether inherited or acquired, receive water from some share-holder or other, either in return for doing a large amount of canal labour, and making in addition some petty customary payment, or after "entreaty" (*khost*) without doing canal labour, but on condition of acknowledging themselves to be dependents, and rendering some small personal services.*

Class A contains all those villages where water is super-abundant, and class B those in which water is only fairly sufficient with economic application. The two together comprise about two-thirds of the old Bannuchi villages. Class C consists of those *tappas* and villages in which the water supply is deficient, which is the case throughout *tappas* Nurar, Mamakhel, Shadeo, Barth and Barakzai, in parts of Ghoriwala, Mandan and Mitakhel, in one village in Fatmakhel and two in Mamashkhel."

During the last 30 years comparatively few changes have occurred in the arrangements for the distribution of water in the Bannuchi *tappas*

* It is worth noting that nowhere in Bannu proper is a fixed cash *abiyana* taken.

and Mr. Thorburn's classification still holds good. One difficulty has, however, been encountered for which a remedy has been provided in the revised settlement. Owners of water in one village have occasionally taken their water to irrigate lands purchased by them in another village. Such transfers have not infrequently been attended by a deterioration in the standard of cropping in one village and a corresponding improvement in that of the other, a state of things at variance with the principles of a fixed assessment. The changes brought about in this way, though not sufficiently marked to call for the application of Mr. Thorburn's *proviso* as to the assessment of the revenue on the water, have been none the less real. All transfers up to 1907 have been recognized in the revised settlement and taken into account in assessment but such transfers will not be permitted in future, Where any water-owner establishes his legal right to effect such a transfer, his right must be extinguished on payment of compensation, Act III 1905, Section 11.

In the same way it may be necessary on occasions to extinguish other rights, which interfere with the incidence of the assessment or are otherwise inequitable. For instance the condition as to residence, alluded to above, may in some cases lead to an "*impasse.*" A case occurred in which a *zamindar* owned land in two villages : in both the residence of the landowner was a necessary condition for the irrigation of the land. It was obviously impossible for him to live in two villages at the same time : to secure the irrigation of his crops it was necessary to extinguish the custom in one or other of the villages. It has been said that Mr. Thorburn aimed, so far as was possible at the time, at attaching the various shares of water to definite areas of land and that in the Bannuchi *tappas* his success was almost complete. On the extensions of the Kachkot and Landidak canals water and land were originally allotted on the principle followed by Mr. Thorburn, and it is unfortunate that here, where the difficulty of dual ownership did not exist, the very state of affairs, against which the settlement arrangements were intended to provide, should have been brought about by the misdirected generosity of different Deputy Commissioners. Two instances will suffice to explain these mistakes. The Baran branch of the Kachkot is theoretically entitled to a share of water quite disproportionate to the area to be irrigated. In practise sufficient water is taken off to irrigate the crops and the balance is allowed to pass on down the main canal. Malik Muzaffar Khan of Ismailkhel, a village irrigated from the Baran, represented to the authorities that his share of water was more than sufficient and that he should therefore be allowed to take the surplus down to the Nar colony and make what he could out of it. His ownership of the Ismailkhel water as against the other landowners was purely nominal but permission was given to him. Thus while the supply of water below the Baran was not increased by one drop, outlets were given to Mozaffar Khan on the lower reaches of the Kachkot where he drew off water, leased it for some time at an annual rental and eventually mortgaged it for a sum which since the extension of the Lohra canals represents more than its value. The success of this "coup" on the part of Malik

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Mozaffar Khan must no doubt be attributed to the long-standing friendship between his family and that of the then superintendent of irrigation. The second instance is the grant of the water set aside for the road-side trees to Mani Khan Wazir and other maliks, who up to the revised settlement were in the habit of leasing this water for a fixed share of the crop. In the revised settlement the Kachkot water has been attached to definite areas of land, the taking of water rates by any but the recognized owners of the two private canals has been forbidden, and the ownership of the water intended for roadside trees has been resumed. The confusion which resulted from this disregard of the first principle of Bannu irrigation has been very great and no changes should be made in future which tend to create or perpetuate duality of ownership where water and land are concerned.

Lohra canals.

Below the Akra Mounds there are large springs in the bed of the Baran or Lohra *nulla* a few miles above its confluence with the Tochi. After the Government scheme for the excavation of a Lohra canal had been abandoned, about 1865, permission was granted to Ghulam Mahommed Khan, Kotwal to carry out the work at his own expense, and a canal was constructed first to irrigate a small area but was by degrees extended into Paharkhel in the south of the Kurram-Gambila *Doab.* In 1882 Akbar Khan the Takhtikhel Chief commenced a similar canal with a head lower down the Lohra: this was continued by his son Daurana Khan, often in the face of official opposition, and now runs parallel with the Ghulam Mahommad Khan canal tailing off in Paharkhel. In 1898 the idea of a Government canal was again revived. But the dams of the private canal owners already occupied the natural position for a canal head, and the irrigable area was already commanded by two parallel canals where one was sufficient. Marwat faction feeling was in reality the motive power in the new enterprise which was strongly supported by Haq Nawaz Khan the then Superintendent of irrigation, and a great opponent of Daurana Khan. The work went on very slowly—in 1904 only three miles had been constructed. Finally it was realized that from an irrigation point of view such a canal was unnecessary and all work was stopped. The two private canals have been notified under schedule II of the Minor Canals Act. The canal owners are bound wherever possible to supply water to any irrigator requiring them to do so, while the irrigators have the option of taking water from whichever canal they please. Were it not for this latter provision, the irrigators would be completely at the mercy of one or other of the canal owners.

The water rates realized by the canal owners are one-sixth of the crop with the addition of a few minor charges such as weighing fees, etc.

Tochi canals.

Owing to the extension of cultivation in Daur there is now little perennial irrigation from the Tochi in Bannu and the crops are almost entirely dependent on floods. Three Wazir and eight Bannuchi canals take off where the Tochi emerges from the hills, and ordinarily the Bannuchis and Wazirs draw off the water by alternate turns. The system of distribution in the Bannuchi villages is most complicated. At

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one time among the Barakzais it was the custom to give every man possessing a fire arm a share in the water. But very little is now heard of these shares as, when the river comes down in flood, there is enough and to spare for all, while at other times there is barely sufficient to fill the drinking tanks. Lower down the Tochi at Hawed are springs on the same level as those in the Lohra and two canals are here taken out to irrigate Hawed village and the Marwat lands above the juction of the Lohra and the Tochi. An intresting note on Tochi irrigation by Mr. J. G. Davis is bound up with his preliminary report of 1905.

Excluding the lands irrigated from the Kurram and the Lohra, perennial irrigation is confined to a few fields watered from springs in the hills about Barganathu, from the Adhami *nulla* and the Kashu, a small area under the Nugram and Khaisora torrents in which a driblet of water runs all the year round, and some four hundred acres irrigated from the Zindai springs in north-west Marwat.

Hill-torrent.

Hill-torrent irrigation is chiefly confined to the north and west of the district. Owing to the failure of the perennial supply in the Tochi lands irrigated from this stream have in the settlement of 1907 been classed as *rodkohi* instead of *nahri*. Thus the more important hill torrents are the Tochi, the Khaisora, the Shaktu, the Nugram and Kharoba. On the three former the flood water is drawn off according to fixed shares. In Marwat the **saroba paina* rule prevails.

Wells.

In the unirrigated tracts water is as a rule too far from the surface to admit of cultivation by means of wells worked by the ordinary Persian wheel. In the irrigated circles the people prefer to water their lands from the canals. In all there are less than 39 acres under well irrigation in the district and any further extension is most improbable. On the banks of the Gambila opposite to Lakki are some eight *jhallars* or water lifts irrigating a small area devoted to the cultivation of vegetables for the Lakki Market. The possibility of reaching water by means of Artesian wells in the waterless tracts of Marwat is engaging the attention of the authorities, but it is most improbable that the water of the Artesian wells will ever rise to such a level or the supply be sufficient to admit of irrigation.

Canal management.

At the first regular settlement the control of the Deputy Commissioner was recognised only as regards the Kachkot and Landidak canals. The remainder were classed as private canals managed by the *zamindars* themselves. In practise the irrigators have found it impossible to get on without government assistance which was at first refused but later extended to them. By the application of the Minor Canals Act to the district the position of the Deputy Commissioner has now

* Under the *saroba paina* rule the upper lying lands appropriate as much water as they require, the lower lying lands getting what remains.

Chapter II, A.

Irrigation.

Canal management.

been legalised and his powers in the direction of improvement greatly extended. In the management of the canals the Deputy Commissioner was formerly assisted by a locally recruited staff under a superintendent of irrigation and had at his disposal an excluded local fund "the *nagha* fund" which was kept up by an irrigation cess and the fines levied from defaulters.

It has now been proposed that the existing staff whose duties are mainly concerned with the settlement of disputes and the distribution of water in accordance with the settlement records shall be absorbed in the revenue strength of the district.

The expenditure involved is detailed below:—

	Pay per mensem. Rs. A. P.
1 *Naib-tahsildar*, 2nd grade	... 80 0 0
3 Field *kanungos* with field allowances, average Rs. 32-8-0	... 97 8 0
2 Office *kanungos* @ Rs. 25 and 30	... 55 0 0
15 *Patwaris* 3 on Rs. 15, 6 on " 12, 6 on " 10	... 177 0 0
5 Chaprasis on Rs. 6	... 30 0 0
Total	... 439 8 0
Annual expenditure ... ... =	... Rs. 5,274 0 0

At the same time it is proposed that an experienced canal engineer of the rank of Assistant Engineer with the necessary staff shall be attached to the district, to superintend all canal works and to advise the Deputy Commissioner on any schemes for improvement that may be put forward. The deputation of such an officer to the district may also pave the way for the larger schemes outlined by Mr. Davis and the ultimate distribution of the Kurram water on scientific principles.

The estimated expenditure on the expert establishment will be as follows:—

	Pay per mensem. Rs. A. P.	
1 Assistant Engineer on ...	... 362 8 0	plus travelling allowance at usual rates.
1 Overseer on	... 40 0 0	
Horse allowance ...	... 15 0 0	
1 Clerk	... 30 0 0	
1 Draftsman	... 30 0 0	
3 Chaprasis @ Rs. 6 ...	... 18 0 0	
Total	... 496 8 0	
Annual expenditure	Rs. 5,946 0 0	

Under the proposals the *nagha* fund will as before be available to meet the cost of all expenditure on irrigation works. In future the fund will be made up of three parts *viz*:—

(1) A 2½ per cent. cess on the revenue of canal irrigated land.

(2) An equal contribution from Government.

(3) The fines realized from persons or villages failing to provide labour in accordance with the code of irrigation custom.

Chapter II, A.

Irrigation.

Recent projects.

The failure of the third Lohra canal or Landai canal scheme has already been mentioned. Of recent years three other projects have engaged the attention of Deputy Commissioners. A few miles above Lakki a canal has been dug from the Gambila through the lands of Dallukhel village. Owing to faulty alignment the canal is quite useless.

A more ambitious project was the excavation of a canal from the Kurram near Shamshikhel to cut through the Ghoriwala ridge and irrigate the Marwat villages between the Kurram and the Lakki road. This project never got beyond paper and was condemned by Mr. Davis on the ground that the area in question was already commanded by the Kachkot canal and that it should be the aim of the irrigation management to make the present canals do more work and not to multiply the number of canals which are already too many. Another objection to this scheme was that the proposed canal would cross and block one of the main lines of drainage into the Kurram. Lastly a proposal had been entertained for the irrigation of the land between the Baran and the Tochi which has fallen out of cultivation with the dimunition of the Tochi supply. In order not to interfere with the vested interests of the lower canals the channel was to have been constructed above the normal level of the Kurram : and only flood water was to be drawn off. This scheme too was condemned because with proper management the supply of water in the Kurram should be sufficient for the perennial irrigation of this tract and the construction of a channel above the stream level would be a pure waste of money. Both these works would no doubt have been put in hand, had not expert advice been taken on the subject and with the failure of the Landai and Dallukhel canals they afford a useful warning against the execution of any project before expert opinion has been obtained. In this connection may be noticed a project to irrigate from the Kaitu tributary of the Kurram the Sheratulla plain in the hills above Bannu. This scheme too was abandoned as it was admitted that the Bannu district offers a better field for the extension of irrigation from the Kurram or its tributaries than does any tract across the border. It will always be necessary for the Deputy Commissioner to watch any devolpment of irrigation on the upper reaches of the Kurram or the Kaitu and uphold the interests of the district whenever they are threatened : it behoves him no less to consider the interests of the Isakhel Tahsil of the Punjab when carrying out any new work in Bannu.

Section B.—Rents, Wages and Prices.

Chapter II, B.

Rents, wages & prices.

Tenants & rents.

Table 31, Part B.

Cash rents are rare and are seldom determined by economic conditions. Round the city cash rents range from Rs. 50 to Rs. 80 per acre, elsewhere for land of the same quality from Rs. 25 to Rs 40 per acre. On the tail of the canals irrigated land is not worth more than Rs. 2-8 to Rs. 4 per acre. Kind rents are almost universal. These in the long settled parts of the district are fixed by custom ; in the tracts lately brought under cultivation rents were originally very low but are rapidly approximating to the standard rents of the district.

In Bannu proper all tenants are tenants at will and the area cultivated by one tenant is extremely small rarely exceeding two acres. Here the common rent rate is two-thirds of the gross produce but the landlord has to supply seed and manure. Canal clearance work generally falls on the tenant as an ordinary condition of the lease. In some villages there is a curious custom under which the owner takes two-thirds of the crop if the tenant prepares the land by spade labour, and three-fourths if he does not. In the former case the landlord is willing to take a smaller share of the produce as he knows the outturn will be proportionately greater and the land permanently improved by this turning over of the soil (*Gursat*). In the Nar and Landidak tracts of the Bannu and on the irrigated lands of the Marwat Tahsil, where water is less plentiful and population not so dense, the average rental is one-half of the gross produce, but on land affected by the saline deposits of the Kashu it is often as low as one-third.

In the *Thal* tract of Marwat occupancy tenants, as a rule settlers or the descendants of settlers who first brought the land under cultivation, hold 11,000 acres. These for the most part pay the land revenue and one-fifth of the gross produce.

For tenants at will the general rent rate in the sandy tracts of southern Marwat is one-half the gross produce and on similar lands in the *Thal* one-third. Considering the poverty of the outturn and the uncertainty of a crop these rates at first sight appear unduly high. But when it is sufficient to drill in the seed without previous ploughing and leave the rest to the season, and when one man can cultivate 30 acres with a pair of small bullocks it is only reasonable that rent rates should be high. The landlords are as a rule themselves peasant proprietors, a class notorious for rack-renting in every country and climate. On stiff soils the labour and expense of cultivation is greater while the harvest is far more precarious than in the sandy tracts. Hence rents are lower in north-west Marwat where one-third and even one-fourth of the gross produce are not uncommon rents. In this part of the Tahsil too mixed rents such as one-third of the gross produce and two-thirds of the revenue or one-fourth of the gross produce and the whole of the land revenue are also found and are genrally regarded as considerably lower than one-half the of gross produce.

Chapter II, B.

Rents, wages & prices.

Tenants and rents.

Table 31, Part B.

Rent rates amongst the Wazirs are the lowest in the district, a fact which is no doubt attributable alike to the disinclination of other tribes to settle amongst them and the large area owned by nearly every clansman in his own right. Amongst the Ahmadzais the prevalent rates are one-third or one-fourth of the produce of unirrigated lands and one-half to two-thirds on irrigated lands. Amongst the Utmanzais rents range from one-fourth to one-seventh of the gross produce.

Labour.

Table 19, Part B.

As distinct from tenants the number of labourers permanently resident in the district is not large. Regular field labourers get their food, a pair of shoes, a blanket and some small share of the crop. Reapers are drawn from every class including tenants and even peasant proprietors. The usual wages are one-twentieth of the crop reaped. Marwats during the months when agricultural operations are at a stand still are employed on the government roads. Village artisans such as the blacksmith and carpenter are as a rule paid a share out of the grain every harvest. In the irrigated circles they are paid twelve seers per threshing floor, in the unirrigated circles, where there is only one harvest a year, twenty-four seers; but custom varies from village to village. The cobbler barber and the "*dum*" are often paid in the same way. The "*dum*" is a village menial whose duties are to look after the *chauk,* all out the men for canal labour, and make himself generally useful to the proprietary body. In the Nar colonies the landlords employ another menial, the "*kasha*" whose duty is to work on the Kurram dam whenever labour is required and who is also paid a share of the crop. Crop watchers also called "*kashas*" are paid in the same way.

The labour market of the district is chiefly recruited from the winter immigrants Khostwals, Jadrans, Ghilzais, Kharotis and Mahsuds who generally work in gangs. Building mud walls, road work and digging up the fields of idle Bannuchis with the "*yim*" are the forms of labour on which they are generally employed. Wall work is paid for at the rate of one rupee for 30 square yards and food. A gang of four can complete close on 20 square yards per diem. For digging *Gursat* coolies receive two meals a day and one rupee for every five kanals they turn over. One man can dig nearly one kanal per day.

Prices.

Table 20, Part B.

The production of food grains in an average year largely exceeds the consumption of the district. At the same time owing to the distance from the railway Bannu is not favourably situated for the export of its grain. It is obvious that under these conditions, surplus production and an isolated position, the price of food grains must rule low. In fact the average price of the main staples is lower in this district than in any other in the Province. As late as 1894 wheat was selling at 18 annas per maund and gram at 12. The highest prices ever realized for grain were in 1879-1880, the years of the last Afghan war when supplies were regularly sent up from Bannu for the invading army, in 1897 when a large force was employed in the Tochi and an enormous army was collected on the north-west frontier and again in 1900 when the crop failed and famine was general in India.

Chapter II, B.

Rents, wages & prices.

Prices.

Table 20, Part B.

The average maximum and minimum prices of the five main staples in annas per maund during a period of 30 years 1878-1906 are given in the following table :—

	Average.	Maximum.	Minimum.
Wheat	33	60	18
Gram	29	60	12
Maize	26	46	13
Bajra	33	57	16
Barley	22	42	9

While the price of food grains has been steadily rising and now stands at nearly 50 per cent. higher than it was during the 30 years succeeding annexation, there has been no corresponding advance in the price of sugarcane on which crop so many of the Bannuchis are dependent for a living. Hence the rise in the price of food grains, while it has enriched the Marwats and Wazirs, has if any thing tended to impoverish the *Bannuchis* of the most densely populated tract in the district, as they do not produce enough grain for their own consumption and have to purchase food at the higher prices now prevailing.

Section C.—Forests.
Section D.—Mines and mineral resources.
Section E.—Arts and manufactures.

Chapter II, C.D.E.

(c) Forests.
(d) Mines.
(e) Arts and manufactures.

(c) Forests. *Table 21, Part B.*

There are 130 acres of civil reserved forest in the district and some 400 acres of unclassed forest and government waste under the control of the Deputy Commissioner. There were in 1901-02, 92 miles of roads suitable for avenues of which 60 miles were fully stocked. The district is on the whole poorly provided with trees.

(d) Mines and minerals.

There are no mines or minerals of any commercial importance in the district. Flint is found at Abdulkhel, lime-stone at Pezu but neither are worked to any extent.

(e) Arts & manufactures.

There are no factories in the Bannu district and the handiwork of Bannu craftsmen and artizans is of the roughest possible description. An enormous quantity of hides are annually exported but no tanning is done in the district unless the preparation of the skins for the bags (*jaluns*), in which the Marwats carry water, can come under this head. Native shoes and *chaplis* are the only other leather articles manufactured in the district and these are made of imported leather.

Pottery.

The manufacture of pottery is confined to the rough unglazed red earthenware vessels made by village workmen to supply local wants.

Silk.

Although mulberry trees are very numerous in Bannu, sericulture is unknown. The earlier Deputy Commissioners imported some Kashmiri families to teach the Bannuchis the art. As the Kashmiris have disappeared and no trace of the industry remains it may be presumed that this experiment was as unsuccessful in Bannu as it was in Hoshiarpur. Rough woollen *Nakhais* (rugs) and "*taghars*" (durris) are made by a few Marwat weavers but the supply is very limited.

Iron.

There is no iron smelting in the district and only the rough implements of husbandry are made by village smiths. In the city there are skilful blacksmiths.

Brass and copper.

Some good niello work (tin hammered on copper) used to come from Bannu. The copper smiths were Kabulis but the industry is extinct, and working in brass and copper is now practically unknown in the district.

Wood.

Carpentry is for the most part in the hands of Muhammadan *tarkhans* who turn out the ordinary rough work required by the villagers. The only attempt at carving is to be found on the doors of *hujras* or the houses of well to do *zamindars*. This work has little artistic merit. For anything more elaborate Punjabi Sikh carpenters are employed.

Gold and silver.

The more common ornaments are made by the local *sunars* but if the purchaser requires good work he goes to Delhi, Amritsar or some centre of the trade for his jewellery.

Weaving.

The cotton crop of Bannu is very limited and cloth is as a rule imported from other districts. Weavers are found in only a few villages. In Shamshikhel however the majority of the people are weavers and ply their craft as an industry subsidiary to agriculture. The looms are the same as those in general use in the Punjab. Weavers charge eight annas for weaving thirty-two yards of cloth and their outturn averages eleven yards per day.

Chapter II, B.

(f) Commerce and Trade.
(g.) Means of communication.
(h.) Famine.

Section F.—Commerce and Trade.
Section G.—Means of communication.
Section H.—Famine.

Commerce & Trade.

From 1904 to 1907 the trade of Bannu was registered at posts established on all the main roads leading into Bannu. The statistics collected during these years are given in Part B. The following table exhibits in round figures the total value of the exports and imports during the period of registration:—

Year.	Exports.	Imports.
	Rs.	Rs.
1904-1905	14,00,000	19,00,000
1905-1906	24,00,000	27,00,000
1906-1907	25,00,000	36,00,000

The above figures deal only with the export and import of merchandise: they do not include treasure brought into the district by government or money sent out of the district by means of *hundis,* money orders or supply bills. Absolute reliance cannot of course be placed on these statistics: no doubt some portion of the trade escaped registration every year while the valuation made by the trade *moharrirs* must often have been inaccurate. At the same time the statistics give a fair general idea of the course of trade.

Excess of imports over exports.

The first and most striking feature of the returns is the excess of imports over exports. This may be due in part to faulty valuation but can also be explained by the fact that the annual expenditure of government in Bannu largely exceeds the revenue and that the money thus brought into the district by government enables the people to import more than the value of the local products available for export.

Principal exports.

The principal commodities exported from Bannu are grain and *gur.* The annual production of wheat and gram exceeds the local consumption and the surplus is exported to Karachi *via* Dera Ismail Khan and Isa Khel, where the grain is either transhipped across the Indus to the railway or sent down the river by boat. All trade with Isa Khel is carried on the backs of camels but with Dera Ismail Khan a yearly increasing proportion is carried by carts along the metalled road. Maize is also exported but in no great quantities.

Other exports.

Coarse *gur* is largely exported chiefly to Dera Ismail Khan but Isa Khel, Kohat, Waziristan and Afghanistan all take a share. After grain and *gur* the most important exports are dry goods, animals, hides and salt. Of these dry goods and salt are first imported into the district from Dera Ismail Khan and Kohat and then exported again, dry goods going to Waziristan and Afghanistan, salt to Dera Ismail Khan.

Chapter II. B.
(f). Commerce and Trade.
(g). Means of communication.
(h) Famine,
Other exports.

As regards live stock the balance of trade is against Bannu, the imports every year exceeding the exports. The fact that Bannu is not self-sufficing in this respect has already been noticed elsewhere.

Hides are exported *via* Kohat and Peshawar whence they are railed to the tanneries of Cawnpur and the ports for Europe. The export figures in this case also include a large number of hides annually imported from Waziristan and Afghanistan.

Imports.

The principal articles of import are dry goods, refined sugar, salt, oil, *ghi*, wood, matting and live-stock. Bannu produces little cloth and from five to seven lakhs are annually expended by the people of the district on the purchase of imported piece goods the balance being exported again to Afghanistan. Thus the annual expenditure on imported cloth averages from two to three rupees per head of the population. In the same way the value of the salt consumed in the district ranges from Rs. 10,000 to Rs. 17,000 equivalent to roughly one anna per head of population. This represents a very limited allowance but there are many salt licks in the district and the cattle get practically none of the imported salt.

The refined sugar eaten by the well to do classes is all imported and is mostly of European manufacture. Little oil is produced in Bannu and practically all the oil used in the district is imported. The excess of imports over exports as regards live-stock and the large import of *ghi* are both due to the same causes, the deficiency of cattle and the unsuitability of the unirrigated tracts for cattle breeding.

Wood and matting made of dwarf palm are brought into the district by Wazirs and Mahsuds from the hills in independent territory.

Miscellaneous exports and imports.

Miscellaneous imports include military stores, fruit and nuts of which an enormous quantity come down the Tochi every year, hides, indigo, European wines and spirits metals, &c. Miscellaneous exports include turmeric, tobacco, fruits, nuts and vegetables.

The trade of the district is almost entirely in the hands of the Hindus who are on the whole a most enterprizing community. So far the prosperity of Bannu city has been steadily on the increase and nothing can endanger its position as a centre of local trade: but the extension of the broad-gauge railway to Parachinar and the bridging of the Indus at Khushalgarh may divert no small portion of the trade with Afghanistan to the Kohat-Kurram route. The future of Bannu city is no doubt closely connected with railway development on the North-West Frontier.

(g)—Communications.

Bannu is still the most inaccessible district in the Punjab or the North-West Frontier Province but with the extension of the North-Western Railway to Darya Khan in 1887, to Khushalgarh and Kundian in 1894 and to Kohat in 1902 and the bridging of the Kurram and Gambila 1890 communications have much improved during the last twenty

Chapter II, B.

(f.) Commerce and Trade.
(g.) Means of communication.
(h.) Famine.

years. In the earlier days of the district it was necessary in order to reach Bannu from Lahore to march *via* Shahpur and Mianwali or to descend the Indus from Attock in a boat and disembark at Isa Khel.

Although the Railway has not yet been extended to Bannu, surveys have been made with a view to connecting Bannu and the Tochi with the Kohat Thal branch of the North-Western Railway: but there is no immediate prospect of the construction of this line. The nearest accessible railway stations are Kohat and Darya Khan. Travellers from Lakki often cross the Indus by the Isa Khel ferries and entrain at Mianwali or Kundian.

Roads.

Bannu is connected by metalled roads with Dera Ismail Khan, Kohat and the Tochi. The other roads of the district are unmetalled. Some are little better than sandy tracks; others however passing over firmer soil are well defined, having a clay surface, which is as hard as iron in dry weather but quickly becomes cut up after heavy rain. For the transport of merchandise, camels, donkeys and oxen are used on the rougher roads. Twenty years ago wheeled conveyance was practically unknown but is now common. On the metalled roads bullock carts are the chief means of conveyance for merchandise but the *rehri* a pony cart is also in common use. For travellers the Peshawar *tum-tum* is used on the metalled roads and even on the Naurang to Lakki road. To check overloading the provisions of the Stage Carriage Act No. XVI of 1861 have recently been extended to the district. Efforts are being made to improve the class of vehicle by careful registration and licensing.

The main line of metalled road which connects cantonments with Kohat and Dera Ismail Khan runs for seventy miles from the Latammar *nala* to about a mile beyond Pezu, crossing the Kurram and Gambila rivers. A mail cart runs on the whole of this line managed by a contractor who receives a subsidy from the Postal Department. On the Tochi road a mail tonga runs as far as Dattakhel. Both these roads are maintained by the Military Works Department. All the other high roads in the district are under the District Board, with the exception of the frontier road which is under the Military Works Department. None of the district roads are metalled except in the immediate neighbourhood of Bannu city. The principal district road is that connecting Naurang with Lakki, Darra Tang and Isa Khel. An alternative road to Isa Khel is *via* Sarai Naurang and Dadiwala on the left bank of the Kurram. Communication with Isakhel is sometimes interrupted by floods as the Kurram is unbridged at Darra Tang and Dadiwala. From Bannu a road also runs through Hawed to Ahmadzai and thence *via* the Bain pass to Tank and Dera Ismail Khan. Sheikh Budin is reached by a hill road from Pezu. Skirting the hills, is a narrow frontier road which interconnects the outposts. All the most traversed lines are fairly well provided with staging bungalows or rest-houses and *sarais*. Village roads are numerous and range from three to twenty feet in width. In the most crowded parts of the Bannu Tahsil, the village roads are

Chapter II, B.

(f.) Commerce and Trade.

(g.) Means of communication.

(h.) Famine.

few and narrow for the requirements of the people. But the high price of land renders the opening of new roads and the widening of existing tracks in these parts most expensive.

A list of rest-houses and the authorised polymetrical table are given in Part B.

Post Office.

A list of Post Offices is given in Part B. The Lahore mail is ordinarily delivered in Bannu on the third day after despatch; postal communication between Bannu and Mianwali is conducted throughout *via* Dera Ismail Khan only letters for Isa Khel being sent *via* Lakki. The improvement in postal delivery dates from 1880 since when the bags have been carried by mail cart. Previous to 1880 parcels addressed to Bannu were allowed to lie at Dera Ismail Khan or Kohat until a donkey load or a camel load had accumulated.

Telegraph.

The frontier line of telegraph following the road from Kohat to Dera Ismail Khan passes through the district having a telegraph station at Bannu, while a second line runs from Bannu to Dattakhel in the Tochi valley. A third line has recently been opened through Lakki to Isa Khel.

(h)—Famine.

The Bannu district was classed by the Irrigation Commission of 1903 as secure, but in the Famine Code of 1906 the Marwat Tahsil was declared to be insecure and liable to famine. Extensive failure of the crops in the irrigated tracts of the valley is unknown. The sandy soil of the *Thal* and southern Marwat requires very little moisture to produce a crop. A year without sowings is unknown and only on two occasions since crop records have been maintained 1892 and 1902 has the proportion of failure on the sandy soils of the district been as high as 50 per cent of the area sown. For *barani* tracts in a district of light rainfall the *Thal* and southern Marwat are wonderfully secure. Only on the stiff soils of north-west Marwat is complete failure of the crop ever known. In years of scarcity the poorer *zamindars* of this tract resort to the canal irrigated circles where they have little difficulty in finding employment. The vital statistics of the district have been normal in seasons of scarcity except in 1892 when a severe epidemic of cholera ravaged the district. Up to date famine relief works have never been opened in either tahsil but a programme of relief works is now being prepared for Marwat.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Executive arrangements.

Executive arrangements.

The district is in charge of a Deputy Commissioner, who is also Political Officer for those Wazir and Bhitanni tribes whose principal settlements are in the Bannu district. In his capacity as Political Officer the Deputy Commissioner is directly responsible to the Chief Commissioner; as collector of the district, he is subordinate to the Revenue Commissioner.

The full staff of the Deputy Commissioner consists of an Additional District Magistrate who is also District Judge of both Bannu and Dera Ismail Khan, a Commandant of Border Military Police and two Extra Assistant Commissioners. The regular police are under a Superintendent and the jail and medical arrangements under a Civil Surgeon. The public works are in the charge of the Commanding Royal Engineer of the Military Works Department, Kohat. The telegraph lines are in the Scinde division and are under the Assistant Superintendent at Dera Ghazi Khan. The postal arrangements are controlled by the Superintendent of Post Offices, Dera Ismail Khan.

Village officers.

There are no chief headmen or *zaildars* in the district but in Bannu proper an analogous arrangement exists in the 27 *tappas* into which the Bannuchi villages are divided. The *tappas* are of considerable antiquity and between the disappearance of Durani rule and British annexation were practically independent states, often at war with each other. The *tappa maliks* when Sir Herbert Edwardes' first visited Bannu received 10 per cent of the gross produce of their *tappas* from the *zamindars* and levied various taxes on the Hindus resident within their borders. On annexation these *tappa maliks* were granted a cess of 5 per cent of the land revenue which at the first regular settlement was converted from a cess into an *inam* out of revenue. These *inamdars* are now required to perform *zaildari* duties.

Table 25, Part B.

In the following table will be found the more important particulars with regard to the Bannuchi *tappas*:—

Name of *tappa*.	Number of villages.	Number of *tappa maliks*.	Land revenue.
			Rs.
1 Bharth	1	3	4,510
2 Kakki	1	2	10,688
3 Ghoriwala	23 } 37		18,445
4 Ismailkhel	14	1	13,320
5 Amandi	1	3	2,840
6 Barakzai Mirbaz ...	5	1	5,880
7 Bazar Ahmad Khan ...	8 } 10		10,785
8 Ismail Khani	2	2	1,450
9 Bazid Khan	15	1	10,905

Name of *tappa*.	Number of village.	Number of *tappa maliks*.	Land revenue.
			Rs.
10 Jhandu Khel	5	1	6,733
11 Hasanni	6	1	4,980
12 Khillat	7	1	4,060
13 Dharma Khel	7	2	5,830
14 Daud Shah	6	1	6,015
15 Sadat	5	3	2,885
16 Shahdeo	2	2	1,700
17 Sherza Khan	3	1	1,460
18 Fatma Khel	10 } 33	1	9,782
19 Mandan	23 }		12,066
20 Kuti Sadat	1	3	2,610
21 Mama Khel	2	1	4,618
22 Masti Khan	4	1	5,160
23 Musa Khel	7	1	7,035
24 Mita Khel	11	1	3,967
25 Mamash Khel	3	2	4,882
26 Nurar	1	2	2,405
27 Haved	1	1	2,700
27 Tappas	174	38	1,67,713

From an administrative point of view the system is by no means perfect but with a local institution of such antiquity the introduction of radical reforms would provoke very serious discontent. Up to 1907 the principles which should govern succession to the *tappa malikai* were not defined. It has now been laid down that personal qualifications are to be preferred to hereditary claims in filling such vacancies as may occur through death, resignation or dismissal.

In Marwat the original *tappas* embraced hostile sections and often warring chiefs. The organism had never the same vitality as in Bannu and rapidly fell into desuetude after the British annexion. In the absence of recognized *tappa maliks* the *inamdars* are required to render the same services as *zaildars*. Amongst the Wazirs general assistance is expected from the *inamdars* but no hard and fast rules as to their duties are laid down.

The *lamberdari* system is governed by the ordinary rules under the Land Revenue Act. Usually the *lamberdars* represent some tribal sub-section and tribal considerations are of the first importance in the decision of *lamberdari* cases.

Chapter III, B.

Justice.

Section B.—Justice.

Tables 25 and 26, Part B.

The judicial work of the district is supervised by the Divisional and Sessions Judge of the Derajat civil division whose head-quarters are at Dera Ismail Khan.

The various courts are given below—

Court.	Criminal powers.	Civil powers.
Deputy Commissioner ...	District Magistrate with powers under Section 30, Criminal Procedure Code, and Frontier Crimes Regulation.	—
Additional District Magistrate	District Magistrate with powers under Section 30, Criminal Procedure Code, and of Additional District Magistrate under the Frontier Crimes Regulation.	District Judge.
2 Extra Asst. Commissioners...	1st class magisterial powers	Powers of *Munsif* of 1st class
1 *Munsif*	Nil ...	*Munsif* of 2nd class.
2 *Tahsildars*	2nd class magisterial powers	*Munsif* of 3rd class.
2 *Naib-Tahsildars* ...	3rd class " " ...	Nil.
1 Honorary Magistrate ...	2nd class " " ...	3rd class *Munsif*.
1 " " ...	2nd class " " ...	Nil.

The commandant of Border Military Police exercises magisterial powers and is usually empowered as a *Munsif* but owing to his political duties is unable to dispose of much judicial work.

There are practising in the district four pleaders of the first grade and one of the second.

There are thirty-two petition-writers, seven of the first grade and twenty-five of the second grade.

Registration (*b*).

The Deputy Commissioner is *ex*-officio registrar for the district.

Table 30, Part B.

The number of registration offices in the district is three. In Bannu there are two offices of which the *Tahsildar* is sub-registrar of one and an Honorary Magistrate of the other. In Lakki there is one registration office of which the *Tahsildar* is sub-registrar. In 1904 the number of registered documents affecting immoveable property, where registration was compulsory, was 798 representing an aggregate value of Rs. 3,66,968 and the number of registered documents, where registration was optional, was 175 representing an aggregate value of Rs. 14,545. The number of documents affecting moveable property

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Registration (b).

Table 30, Part B.

was forty-one representing an aggregate value of Rs. 9,939. The *zamindars* of the district are as a rule content with an oral transaction and mutation in the revenue papers, while the money-lenders invariably resort to registered documents. Owing to the extension of the Land Alienation Act to the district and the practical exclusion of money-lenders from the land-market the figures as regards documents affecting immoveable property show a great falling off as compared with the figures for previous years and this downward tendency is likely to be maintained.

In 1904 the total receipts from registration amounted to Rs. 2,575 and the total expenditure to Rs. 1,031.

Criminal Justice.

Table 27, Part B.

The Bannu district has always had a bad reputation especially for crimes of violence. A Wazir is expected to avenge any slur upon his honour with his own hands, and then the blood feud must be carried on till one family or the other is exterminated. A case occurred but recently in Bannu where a Wazir woman in the absence of any surviving male relation to carry on the vendetta dressed herself as a man and murdered one of the opposing faction at the very gates of the city. Amongst the Marwats and Bannuchis blood feuds are less in evidence but the Pathan temper is easily roused, crimes of violence are fairly common, and the old spirit every now and then revives and brings some burried blood feud to light. The violent crime within the district as a rule has its origin in disputes relating to either women or land. At the same time the proximity of the frontier renders the suppression of crime difficult. The successful raider is still the hero of Afghan song and story and while the district is exposed to the in-roads of these gentry, the local offender has only to cross the border to find a refuge from justice. It is then but one step from outlaw to raider. Under the circumstances the prevalence of crime in Bannu is to a great extent determined by the state of the trans-frontier tract on the borders of the district. Thus before the Kabulkhel expedition, when the most notorious raiders were established in a fortified post within eight miles of cantonments and the outlaws living between Thal and the Tochi valley numbered over a hundred, serious offences were of every day occurrence.

Since the establishment of the Gumatti post and the surrender of the outlaws violent crime has greatly diminished. The following table illustrates the change that has taken place between 1901 and 1906 :—

Offences admitted to have occurred.	YEAR.					
	1901.	1902.	1903.	1904.	1905.	1906.
Murder ...	41	34	23	23	18	19
Attempted murder ...	15	9	9	5	7	2
Culpable homicide ...	5	8	7	4	2	3
Dacoity with murder ...	2	2	1	...	...	...
Other cases of dacoity ...	11	10	9	2	1	2
Robbery ...	18	24	4	4	2	2
Total ...	92	87	53	38	30	28

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Special Laws.

Table 27, Part B.

As is the case in most of the frontier districts Bannu is torn by factions and impartial evidence is very seldom forthcoming in cases of serious crime. Without the Frontier Crimes Regulation it would be almost impossible to maintain order in the district. The more important provisions of the regulation provide for the submission of the question of the guilt or innocence of suspected parties to a tribal *jirga*, the enforcement of tribal or village responsibility, and the taking of collective security from families or factions. On a conviction by a *jirga* the Deputy Commissioner is empowered to inflict punishment according to the nature of the offence up to fourteen years imprisonment or transportation. The administration of the Frontier Crimes Regulation is perhaps more difficult in Bannu than in any other district in the North-West Frontier Province. The Wazirs are loth to convict any fellow tribesman and hand him over to British justice, the Marwat chiefs are to a man governed by faction-feeling in their decisions and there are very few Bannuchis above taking a bribe. To secure an impartial and reliable *jirga* requires the most intimate knowledge of local conditions and taxes the ingenuity of the Deputy Commissioner to the utmost.

The Frontier Outrages Act enables the authorities to summarily dispose of cases of fanatical murder such as the assassination of Major Donaldson described in the first chapter of the Gazetteer. In other respects the criminal law is that in force in the Punjab. Owing to the reconstitution of the district in 1901 it is impossible to review the criminal administration previous to that year.

Crime, 1901-1906.

The following table exhibits the more important statistics for the last six years :—

Year.	Offence reported.	Admitted to be true.	Offences reported under the I. P. C.	Offences under the I. P. C. admitted to be true.
1901	3,478	2,539	1,917	1,451
1902	3,649	2,459	1,892	1,457
1903	3,095	2,086	1,652	1,165
1904	3,250	2,173	1,813	1,322
1905	3,036	1,966	1,619	1,111
1906	2,952	1,769	1,591	936

It will be seen that the reduction in serious crime referred to above has been accompanied by a corresponding decrease in the number of offences of all kinds. The people and more especially the Bannuchis are extremely litigious and prone to bring their enemies into court on any pretext or with no pretext at all. On an average one-third of the cases reported are found to be false. Of the cases

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under the Indian Penal Code charges of hurt, criminal trespass and intimidation are the most frequent, being more than half of the whole number.

The majority of the offences not included in the Indian Penal Code are security cases under the Criminal Procedure Code or the Frontier Crimes Regulations. Close on one thousand persons are placed on security every year and as the term for which security is taken may extend to three years, there are on an average over 2,000 persons on security in the district or over 2 per cent of the adult male population.

Of the cases brought to trial it is seldom that 30 per cent result in a conviction, while of the persons brought to trial under the Indian Penal Code less than 25 per cent are convicted. The low percentage of convictions is partially due to the number of petty cases compromised out of court and to the tendency of the people to charge not only the actual offender but as many of his friends and relations as are distasteful to them. In serious cases the proportion of convictions is much higher, being on an average well over 50 per cent of the number brought to trial.

Civil justice.

Table 28, Part B.

In the following table are set out the number of civil suits instituted annually from 1901-1906 :—

Year.	Suits for money or moveable property.	Other suits.	Total.
1901	2,596	930	3,526
1902	2,882	686	3,568
1903	3,190	577	3,767
1904	3,395	628	4,023
1905	2,700	795	3,495
1906	2,654	836	3,490

It has been remarked before that the people of Bannu are most litigious and in the proportion of civil suits to the number of the population the district is first in the Province. During the period in question the number of civil suits to every 10,000 of the population ranges from 153 to 174.

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Section C—Land Revenue.

The villages of the district.

In Bannu the villages are often mere administrative units enclosed within boundaries arbitrarily fixed by Government, sometimes embracing a very large area and many scattered hamlets which have no real connection with each other. The real unit of the district is the *tappa*, or tribal tract presided over by the chief of a clan or section of a clan.

Statement of Tenures.

Tahsil.	Zamindari. Landlords.	Zamindari. Communal.	Pattidari.	Bhyachara.	Mixed Pattidari and Bhyachara.	Total.
Bannu ..	9	13	6	188	11	227
Marwat ..	9	13	4	95	24	145
Total ...	18	26	10	283	35	372

The figures in the margin show the village tenures as classed at the Regular Settlement: while the remarks by Mr. Thorburn which are added below show how these "villages" were arrived at:—

At both Summary Settlements the lands of an 'estate' were determined by the place of residence of a proprietor, and not by an imaginary ring fence round a given area. *Thákbasts* and boundary pillars, it is true, existed for most villages, but hundreds of plots within them belonged to other estates. The *tappa* was in fact the old collective unit, and at annexation bore a closer analogy to the *mauza* of cis-Indus than did the communities and their scattered holdings we chose to call by that name. However, in the thirty years preceding this Settlement, a great deal of land changed hands, proprietors aiming at getting rid of outlying plots, and concentrating their holdings near their homes. This was particularly the case with the Marwats. The opportunity of the Regular Settlement was taken to remedy the old misleading and anomalous conditions of the *mauzas*. In Bannu this was chiefly effected by amalgamating estates. In all 147 were fused with others. But for Marwat this method was unsuitable. There the Settlement Officer arranged matters by transferring plots freely from one estate to another, and now for both Tahsils the general rule is that all lands included in a *thákbast* belong to one and the same estate, although there are still many exceptions."

At the revision of the settlement some of the larger and more unwieldy estates of the first Regular Settlement were again broken up into two or more estates, and the classification is now as follows:—

Tahsil.	Bhayachara.	Pattidari.	Zamindari.	Total.
Marwat	113	30	9	152
Bannu	228	2	6	236
Total ...	341	32	15	388

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Land tenures in Bannu proper.

Bannuchi communities are divided into a large number of sections and sub-sections, each known by a common patronymic. The majority of the members of each are still settled in the same locality as they were generations ago, and are still inter-dependent in some material way, mostly with relation to their canal irrigation system. The traditionary accounts of the Bannuchis respecting the original division of the country amongst themselves upon ancestral shares, and the sub-sectional apportionment of land and water within the limits of each main share in proportion to the amount of canal excavation work done, are consequently in all probability true. No periodical *vesh* ever seems to have been customary amongst the Bannuchis except in the Hawed village. An irrigated country is unsuitable for a communal tenure. It is difficult now to trace back any sort of measure of proprietary right to the third generation in more than a few villages. Examples of such exceptional villages are those owned by the Miris, the Moghal Khels, and the men of Hawed. Family feuds, and the necessity of finding money to meet Durani and Sikh demands, both combined to practically annihilate the regular devolution of property in families before the annexation of Bannu. After annexation five years continuous possession was accepted as a sufficient title to land. Now all sons inherit equally, but pressure of population causes land to be so constantly changing hands, that it is rather the exception than the rule to find brothers on whom property had devolved ten or more years ago in possession of anything like equal areas of land. The chief interest of Bunnuchi tenures centres in those of water, which are described in Chapter II. The tenures in the Nar and Landidak colonies were at first *zamindari* or *pattidari*. In course of time they will all become *bhayachara*.

Wazir tenures.

The Wazirs hold all the country lying between Bannu proper, the hills and the Khattak boundary. To the north are the Ahmadzais, to the south the Utmanzais. There was no common action between these two sections, when they were conquering or absorbing land in the plain. Once a hold was obtained on a large grazing tract, each different *khel* or sub-section acted independently, and appropriated a portion at pleasure. According to popular testimony a large portion of the Wazir possessions is said to have been acquired by purchase. "Acquired at a nominal price by involuntary sale on the part of the former owners," would, perhaps, be a less inaccurate statement of the case. In the course of the first Regular Settlement land undoubtedly taken in the first instance by force was said by both parties to have have been "acquired by purchase." The fiction of sale seems in each case to have been invented at some time after the seizure of the land, in order to save the honour of the weaker side, and enable spoiler and spoiled to live together in peace. Subsequently, when terms were made, perhaps something nominal was paid. Once a clan settled down, and felt the necessity of a partition, each group of families obtained an allotment proportionate to its ancestral or customary share, and each such group in turn made similar partition amongst its members No type of *vesh* tenure seems ever to have

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been customary amongst the Wazirs as a tribe. But the practice still obtains amongst the Jani Khels of temporary and sometimes even of annual partitions for purpose of cultivation, the whole holding being re-divided at each according to ancestral or other known shares.

Marwat tenures.

The tenures of the Marwat Tahsil are more interesting and are chiefly remarkable for the survival of the *vesh* or periodical re-distribution of the tribal lands. It would appear that when the Marwats drove the Niazais out of the valley and took possession of their present country, the land was partitioned first amongst the main tribes or *tappas* and then among the sub-sections "the *khels*." These partitions, as far as they went, were final and no re-distribution of land ever again took place between the *tappas* and *khels* in southern or western Marwat. The lands allotted to a sub-section are not necessarily in one compact block. Occasionally they are at a great distance apart or again five or six sub-sections are found owning alternate blocks or even in some cases alternate fields. The elders who carried out the original partition no doubt aimed at giving every *khel* land of very much the same quality and this was impossible if the lands of every tribe were to be in one place. As regards tenures the sub-section or *khel* is the unit to consider not the revenue estate, which is a purely arbitrary division of British rule. Thus in the revenue estate of Dabak Mandra Khel there are three *tarafs*, in one of which the *vesh* custom is preserved and in the other two has become extinct. In the early history of Marwat *Kannas* or grants to leading men, so common amongst other Pathan tribes, appear to have been unknown. The principle of universal equality was still further secured by the periodical distribution of the land on the *khula vesh* system. Under this arrangement every man woman or child (*i.e.* every *khula* or mouth) was allotted an equal share in the lands of the sub-section to which they belonged. Such partitions took place as a rule every twelve years. For a time shifting severalty, as this tenure is called, prevailed in every Marwat tribe. This is a common form of primitive tenure and in Marwat as elsewhere tended to disappear wherever it was exposed to hostile influences. In most Marwat tribes the *khula vesh* had disappeared before the British occupation of the district. It had ceased to exist wherever any improvement of the land by the cultivator was possible. *Zamindars* who had spent time and labour on embanking their fields were not inclined to resign them after a few years possession. In other tribes the influence of leading men was too strong for communistic principles. Chiefs who had added to their possessions during the course of *vesh* set their face against any re-distribution and the custom died out. The survival of the *vesh* up to annexation was due chiefly to the fact that no improvement of the sandy soil of southern Marwat was possible. No doubt too the majority of every tribe always favoured a *vesh*. The "Have-nots" are more numerous than the "Haves" in any community and they would naturally vote for a fresh *vesh*. The survival of the *vesh* so long after annexation is due to the sympathetic treatment, which the system received from Mr. Thorburn

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Land Revenue.

Marwat tenures.

in the last settlement. At the same time there is no doubt that the custom is bound to disappear. Since the last settlement the *vesh* in the Matora and Sekundarkhel estates has been declared extinct. In Zangikhel the *vesh* made in the revised settlement is the last that will take place. In Mandrakhel there are signs that the *vesh* is moribund. Only in Landiwah and Abbakhel does the custom retain its old vitality. The *vesh* system is often too readily condemned. In the past it has been of great service to the Marwats. The inability of the tribesmen to sell more than a temporary interest in their *khulas* has preserved their lands to many communities who would otherwise have fallen victims to the money-lenders.

As the *vesh* became extinct in any tribe possession became the measure of ownership as regards cultivated land. Rights in waste land were reckoned according to "*dadhas*" or ancestral shares. These "*dadhas*" were probably the "*khulas*" of the last *vesh* and differed from the *vesh khulas* only in this respect that they were not subject to re-distribution. It was only in 1858 that the Marwats were declared owners of the *Thal* lands they now hold and it was not till fifteen years later that the plain was divided amongst the Marwat clans. The manner in which proprietary rights were allotted in this tract is most interesting. In some cases the owners took possession of their lands and in such villages the tenures are *bhayachara*. More often the lands were not partitioned and every tribesman was understood to be entitled to a share equivalent to his "*dadha*" in the parent estate. Or again the division was by "*joras*" or ploughs. The Tajizai tribe, curiously enough, carried the *vesh* to their *Thal* colony, Landiwah, though the custom is extinct in their original settlement. In the undivided estates many strangers settled on the land and the Marwat owners found it difficult either to evict such tenants or realize any rent from them. In the Achukhel tribe each *chauk* appointed a contractor to collect their rents from the settlers but the owners came very badly out of the bargain. Again in some cases as with the Land tribe the number of owners was so large and the shares so infinitesmal that the majority of the proprietors have made no effort to get possession of their lands or realize any dues from the settlers. The Land tribe now recognise any of their number who settle in the *Thal* as *adna maliks* and the Achukhel lands have been partitioned in the revised settlement. Many of the non-Marwat settlers too have now been given occupancy rights. Of all the settlers in the *Thal* the oldest are the Michenkhel Sarhangs who live in four villages on the Kurram banks. At the first Regular Settlement they admitted themselves to be mortgagees of the Musakhel Marwats. The actual mortgage transactions are over 200 years old. Occasionally the Marwat owners appear and take "*Ziyatob*" or increase in the mortgage money. If the occupant cannot pay this and any one else will, the Marwat owner dispossesses him. Thus in Marwat the *vesh* is dead or dying; the system of *dadhas or joras* is disappearing with successive partitions; the *zamindari* and *pattidari* systems still survive but are rapidly being replaced by the *bhayachara*.

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Holdings.

Table 31, Part B.

With the exception of the Nar and Landidak colonies Bannu is essentially a district of small proprietors. It is very difficult to estimate the average size of the holdings in Marwat as almost every tribesman owns land in more than one estate. More than half of the tribe own land both in their mother village and in the *Thal* village allotted to their section. Thus figures based on village to village statistics are quite worthless. There are 6·6 cultivated acres to every male in the Marwat Tahsil. Excluding children, whose fathers are living, and landless men the average cultivated area per owner can not be less than 10 or 12 acres. A few men have accumulated respectable estates but time has not yet obliterated the stamp of the *vesh* from the proprietary system and on the whole there is one dead level of equality throughout the Tahsil. The Wazir holdings are of very much the same size as the Marwat. Amongst the Bannuchis where the land yields such valuable crops and population has practically reached the limit which the land can support, holdings are extremely small. The majority of the peasant proprietors own less than two acres. The owner of five acres does no work and lives on his rents. The master of ten acres is counted a large landed proprietor and few villages can boast such a rich man.

Land revenue under native rule.

Bannu Tahsil.

No documents are available to show whether the Bannuchis paid revenue or tribute before the valley was included in the Kabul Empire *circa* 1750 A. D. To the Durani Kings the Bannuchis according to Sir Alexander Burnes paid a yearly tribute of Rs. 1,40,000. The Sikh demand was Rs. 65,000 per annum and in 1847 Sir Herbert Edwardes was sent to collect a lakh and three quarters representing two and a half years revenue. The Sikh revenue was never paid except under compulsion and no attempt were made to realise it until the arrears amounted to something worth collecting when an expedition was sent from Lahore for the purpose. The terms, which Sir Herbert Edwardes was authorized to offer the Bannuchis, gave them the option of becoming tributaries on payment of Rs. 40,000 per annum but this offer was refused and Sir Herbert Edwardes, who had collected half a lakh of arrears in the spring of 1847, was sent back to settle the *Pergunnah*. Sir Herbert Edwardes was called away by the Multan revolt without making a settlement of the district but not before he had taken an agreement from the Wazirs, who had so far never paid revenue to any government, that they would in future pay revenue on the same terms as the other tribes in the district.

Marwat Tahsil.

The Marwats state that they first paid tribute in the reign of Bahadur Shah, son of the Emperor Aurangzeb. In Durani times they appear to have paid from Rs. 12,000 to Rs. 40,000 and an army had generally to be sent to collect this sum. Between 1819 and 1836 the sum said to have been annually extracted from them by the Mankera Nawab or the Sikhs was from Rs. 30,000 to Rs. 40,000. In 1836 Maharaja Ranjit Singh formally annexed Marwat and farmed it to Diwan Lakhi Mal for Rs. 40,000 per annum. To him succeeded the well-known Malik Fateh Khan Tiwana, who made a sort of settlement with the Marwats by agreeing to take only one-sixth of the gross produce and *roti* a tax to defray

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Land Revenue.
Marwat Tahsil.

the charges of hospitality. This "*roti*" was in reality a poll-tax and brought in Rs. 12,000 a year. The people rose against it and the rebellion had only just been quelled when Sir Herbert Edwardes arrived. By him the Government share was raised from one-sixth to one-fourth of the gross produce and the poll-tax abolished. His action was, he says, "hailed as a perfect enfranchisement by the people."

Revenue under British rule.

From 1849 to 1853 the revenue of both Tahsils was collected by the appraisement of the crops in each field, the standard of assessment being one-fourth of the gross produce, with an abatement in favour of the Syads and Uluma.

In 1852 the first summary settlement of the district was made by Major Nicholson and ran for five years. In 1857 a second summary settlement was carried out by Major Coxe and ran for twenty years. Both summary settlements were remarkable for the extreme severity of the assessment of the Marwat as compared with that of the Bannu Tahsil.

The first regular settlement was made by Mr. Thorburn and came into force 1877 for a period of thirty years. In this settlement the assessment imposed on the Wazirs was purely nominal, the Bannuchis were treated with extreme leniency, and the revenue of the Marwat Tahsil was reduced. But despite the reduction of the Marwat revenue the assessment of the unirrigated tracts of that Tahsil was still the highest in the district.

Table 13, Part B.

In 1907 the regular settlement was revised for the first time. During the thirty years preceding the revised settlement the *Thal* jungle had been brought under the plough, the Nar and Landidak tracts had been fully colonized, the Lohra canals had been carried down to the south of the Kurram Gambila *Doab* and the Wazirs had taken to regular agriculture. The cultivated area of the district in 1907 stood at 502,070 acres against 365,436 acres in 1877. Not only is a larger area cropped every year but with the rise in prices the value of a maund of grain now averages 50 per cent more than at the first regular settlement. At the revised settlement the revenue of the district was enhanced 66 per cent. The assessment of the Marwat *Thal*, of the Wazir lands, of the Nar and Landidak colonies, and of the tract irrigated by the Lohra canals has been heavily enhanced; the revenue of Bannu proper has been raised by 41 per cent. On the other hand the rates fixed for the unirrigated tracts of Marwat are practically the same as at the regular settlement, and the revenue payable by the villages dependent on the Tochi has been reduced by several thousand rupees.

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Revenue under British rule.

In the following table the gross revenue of the various settlements is compared :—

Tahsil.	1852.	1857.	1877.	1907.
	Rs.	Rs.	Rs.	Rs.
Bannu Tahsil ...	1,04,163	2,13,467	1,47,977	2,33,161
Marwat " ...	1,13,840	1,23,417	1,13,513	2,00,963
DISTRICT ...	2,18,003	2,36,884	2,61,490	4,34,124

No regular survey of the district was made till 1877 and it is therefore impossible to compare the incidence of the revenue of the summary settlements with that of the regular or revised settlement.

The rates of the two latter settlements are compared in the following table by assessment circles :—

Tahsil.	Circle.	RATE PER CULTIVATED ACRE. Irrigated. 1877.	Irrigated. 1907.	Unirrigated. 1877.	Unirrigated. 1907.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Marwat.	Shiga	...	...	0 7 10	0 7 11
	Gadwad	...	...	0 7 7	0 6 6
	Pakha	...	...	0 7 1	0 7 1
	Tandoba	0 10 3	1 8 2	0 5 10	0 6 6
	Nar	0 10 9	1 9 0	0 7 6	0 8 10
	Marwat Tahsil	0 10 6	1 8 5	0 7 7	0 7 6
Bannu.	Bannu	2 10 8	3 10 8	...	...
	Trikha	1 5 4	1 14 5	...	...
	Lohra	1 3 6	1 4 0	...	0 12 0
	Nar-Landidak	0 11 6	1 9 3	...	...
	Eastern Wazir	0 11 8	1 6 9	0 3 3	0 5 11
	Western Wazir	0 12 0	1 9 2	0 2 0	0 7 0
	Bannu Tahsil	1 11 0	2 7 6	0 3 0	0 6 4
	DISTRICT	1 8 0	2 2 3	0 6 9	0 7 3

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Revenue under British rule.

The highest assessment amounts to Rs. 12 per acre in the vicinity of the city and the lowest to four annas per acre on the unirrigated clay soils of Marwat. The average incidence is Re. 0-13-9 per cultivated acre, Rs. 2-2-3 per irrigated acre and Re. 0-7-3 per unirrigated acre: per head of population the government demand is Rs. 1-14-0 and per holding Rs. 4-10-0.

The total assessment is equivalent to 59 per cent of the half net assets of the proprietors and 11·5 per cent of the value of the gross produce of the district. Next to Hazara, Bannu is the most lightly assessed district in the North West-Frontier Province. Of the various assessment circles the Nar-Landidak circle in the Bannu Tahsil and the Tandoba circle in the Marwat Tahsil are the most heavily assessed. As the harvests are fairly secure in both circles and the holdings are large, it was possible here to impose a comparatively higher assessment than in the other circles, where either the harvests are uncertain or the pressure of population on the soil is excessive.

Internal distribution.

The internal distribution of the revenue within villages was as a rule decided by arbitrators selected by the people themselves. It was very seldom that the soil classifications used in assessment were adopted by the people for the distribution of revenue on land. As a rule lands were graded in classes well known to the *zamindars*. In the Bannu circle the most minute distinctions were recognized between field and field and every yard of distance from the hamlet, involving as it does extra trouble and expense in the carriage of manure, was treated as a disadvantage in the grading of the fields.

Fluctuating revenue.

At one time the substitution of a fluctuating for the former system of fixed assessment was contemplated for the unirrigated tracts, where the harvests are most precarious, but in deference to the wishes of the people, who were convinced that under such a system they would be subjected to all kinds of extortion at the hands of the *patwaris*, the idea was abandoned and the system of fixed assessment retained. Only in the very improbable event of the fixed assessment breaking down are fluctuating rates to be introduced.

Suspensions and remissions.

To adapt the annual government demand to the nature of the harvests and to prevent the rigid system of fixed assessment from pressing too heavily on the *zamindars* in years of scarcity, the villages have been classified as secure or insecure. In insecure villages, which comprise the majority of estates outsides the Kurram-Gambila *Doab*, suspensions of revenue will be freely given in years of scarcity. Remissions will seldom be necessary except in the case of some unusual calamity such as the destruction of the crops by hail or locusts.

Alluvion and diluvion.

Riverain action in Bannu is never so far reaching in its effects as on the Indus and the five rivers of the Punjab but owing to the diminutive holdings of the Bannuchis even the slightest changes on the Kurram banks

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seriously affect the revenue paying capacity of the *zamindars* and accordingly every year the government demand is modified in accordance with special rules that have been drawn up for the district. In the case of land on the banks of the Gambila or the hill-torrents arrangements have been made for a quadrennial adjustment of revenue where alluvion or diluvion has occurred.

Alluvion and diluvion.

Revenue on date-palms and mills.

In addition to the land revenue demand imposed on cultivation, a sum of Rs. 1,113 has been imposed on the date palms of the Trikha circle of Bannu.

There are in all seventy-six mills in the Bannu district and these have been assessed to land revenue amounting to Rs. 1,753. New mills may not be erected without permission and it is important in the interest of irrigation that permission should be granted very sparingly.

Water dues.

In addition to land revenue proper, royalty or water dues amounting to Rs. 6,400 per annum has been imposed on the owners of the two Lohra canals known as the Ghulam Muhammad Khan and Daurana Khan canals.

Assignments.

The assignments of land revenue under the revised assessment are set out below :—

	No. of grants	Value. Rs.
Jagirs	7	9,087
Tappa Malikai	38	8,275
Barats	22	7,900
Zamindari inams	55	2,650
Nar and Landidak inams	93	2,074
Frontier remissions	25	15,737
Lungi inams	56	1,200
Petty muafis	94	1,030
Shasham Khori inams	2153	2,161
Remission for gardens	13	52
Remission for high crops ...	5	50
		50,216

Jagirs.

Four *jagirs* are granted in perpetuity—the most important being the *jagirs* of the Shah Buzurg Khel and Moghal Khel families. The former *jagir* now held by Khan Sahib Mir Abbas Khan amounts to Rs. 3,123 being one-fourth of the revenue of the Bazar Ahmad Khan and Sadat *tappas*. The latter now held by Muhammad Khan of Ghoriwala amounts to Rs. 3,720 being one-eighth of the revenue of the Ghoriwala and Ismail Khel *tappas*. These two *jagirs* are held during the pleasure of Government and are conditional on the maintenance of four sowars by each of the *jagirdars*. The remaining *jagirdars* are Dost Muhammad Khan of Jhandu Khel, Bakhtyar Khan of Nar Muhammad Naurang Khan and Muhammad Jan Muhammad Khel. The two former are granted in perpetuity; the latter *jagir* is held only for life.

Tappa malikai.

The *tappa malikai* system has already been described.

Barats.

The *barats* are confined to the Marwat Tahsil and are in the form of cash allowances in favour of the leading men of the various tribes. The two largest *barats* are those of Abbas Khan, Begu Khel and Alladad Khan Isakhel Rs. 1,200 each. Next comes Sahibdad Khan Midadkhel with Rs. 1,000 followed by Shadi Khan, Ghaznikhel, Khidar Khan Ghaznikhel, Khan Sahib Mozaffar Khan of Wali, Daurana Khan Takhtikhel and Muhammad Ayaz Khan Minakhel, each with Rs. 600 There are also numerous minor grants. These *barat* allowances date from the Sikh rule in Bannu. The Sikhs allotted grain and cash allowances to the leading chiefs with the idea of securing their good will and assistance. The assignees were expected in return for a definite fraction of the allowance to maintain a fixed number of sowars for the service of the Government. This system was maintained under British rule up to the first summary settlement. At the second summary settlement orders were issued discontinuing the allowance set aside for the upkeep of the sowars, who were no longer necessary, and allotting the balance Rs. 3,150 per annum in *barats* to the former recipients with retrospective effect from the date of the first summary settlement. The *barat* allowances were raised to Rs. 5,200 at the first regular settlement and to Rs. 7,900 at the revised settlement, in consideration of the general good conduct of the tribe.

Zamindari inams.

Zamindari inams have been granted for the term of settlement to certain men capable of assisting the administration. These *inams* are graded according to value and special services will be rewarded by promotion from one grade to another as vacancies occur.

Nar and Landidak *inams.*

The Nar and Landidak *inams*, 5 per cent of the revenue, were originally granted to the colonists as an inducement to settle on the lands and have been retained in the case of all *lamberdars* who can claim descent from the assignees of the first regular settlement.

Frontier remissions.

Frontier remissions are enjoyed by Wazirs, Bhitannis and the Marwat border villages. These remissions carry with them both duties and responsibilities and any failure to comply with the obligations they involve should be met by confiscation of the remissions under the Frontier Crimes Regulation.

Lungi inams.

Lungi inams are assigned to the leading Wazirs in return for which they are expected to give such assistance to the administration as lies in their power.

Petty *muafis.*

Petty *muafis* are granted in favour of certain religious institutions as well as to the leading mullahs and Sayad families.

Shasham Khori.

The *Shasham Khori* grants, a remission of one-sixth of the land revenue, are allotted to the descendants of those Sayads who proved at the first regular settlement that they had both under native and British rule enjoyed a privilege rate of assessment. This remission is confined to the lands held by them at the first regular settlement and still in their possession.

Chapter III, C.

Land Revenue.

Miscellaneous.

Certain gardens in the Nar under the original *sanads* of Major Nicholson were exempted from land revenue, and the revenue so remitted amounts to Rs. 52 per annum. Fifty rupees revenue are remitted annually on condition that high crops such as maize and sugarcane are not grown on certain land in the vicinity of cantonments. No special remissions have been made in consideration of the crops affected by the shade of road-side trees, but this circumstance has been taken into consideration in the internal distribution of the revenue in every village on the main roads.

Cesses.

The ordinary cesses are—

	Rs.	a.	p.	
Local rate	8	5	4	Percentage of the land revenue.
Lamberdari	5	0	0	
Total ...	13	5	4	

In addition an irrigation cess amounting to two and a half per cent of the land revenue is imposed on all canal irrigated land with the exception of the tracts irrigated by the two private canals and paying water rates to the canal owners. This latter cess is credited to the excluded local fund known as the *nagha* fund which has been noticed in Chapter II.

Instalments.

The instalments of land revenue are paid as follows :—

	Bannu Tahsil.	Marwat Tahsil.
Rabi harvest ...	15th July.	1st July and 1st August.
Kharif harvest	Bannu circle, 15th December and March 1st. Other circles, 15th December and January 15th.	15th January.

The proportion of the revenue to be paid in each harvest has been left to the people themselves. The Marwats who have no *kharif* crop pay the whole demand after the *rabi* harvest, the Bannuchis with the most valuable *kharif* crops pay three-fourths of the revenue in the *kharif* and one-fourth in the *rabi*.

The sum payable to Government every year with the assignments is set out below :—

	Rs.
Land revenue	4,31,258
Revenue on date palms	1,113
Revenue on mills	1,753
Total revenue	4,34,124
Assigned revenue	50,216
Net revenue	3,83,908
Royalty	6,400
Total net demand	3,90,308

Section D.—Miscellaneous Revenue.

Chapter III, D.

Miscellaneous Revenue.

Excise.

Table 34, Part B.

A central distillery supplies all the country liquor consumed in the district. A vast majority of the population being Muhammedans are abstainers and consequently illicit distillation is almost unknown. Poppy cultivation is not permitted in Bannu. Opium is imported from Ghazipur and Shahpur. Afghan opium is smuggled into the district from Khost, the chief smugglers being *talibs*. *Tum-tum* drivers are also said to make a regular practice of smuggling Afghan opium from Kohat. No licenses have been issued in the district for the cultivation of the hemp plant. *Charas* is imported from Hoshiarpur. The use of hemp drugs and opium is common amongst the Bannuchis but not amongst the Wazirs and Marwats. The total receipts from excise average some thing over Rs. 30,000 per annum.

Income tax.

Tables 35 and 35(a), Part B.

Despite the exemption of small incomes the income tax in Bannu has been steadily increasing. This is hardly surprising in view of the growing importance of Bannu as a trade centre. The number of taxed incomes of over Rs. 2,000 had risen between 1901 and 1905 from 13 to 38. In 1905-06 the total receipts from income tax amounted to Rs. 6,441.

Stamps.

Table 36, Part B.

The sale of stamps brings in a fairly constant revenue of close on Rs. 50,000.

Registration.

The subject of registration has already been dealt with.

Local rate. *Table 36, Part B.*

The annual sum brought in by the local rate under the revised settlement is Rs. *35,936.*

Incidence of gross revenue.

The incidence of the gross revenue of the district from all sources works out to Rs. 2-8 per head of population.

Chapter III, E.

Local and Municipal Government.

Section E —Local and Municipal Government.

District and municipal board.

Tables 37 and 38, Part B.

The Deputy Commissioner is *ex-officio* president of the district board which consists of 6 officials and 13 nominated members.

The average income of the district board before the revised settlement was only Rs. 31,000 but with the increase in the local rate the board should be able to greatly extend the sphere of its utility and with more to spend the local members may be induced to take more interest than they show at present in the district administration.

There are two municipalities in the district Bannu and Lakki.

The Bannu municipal committee consists of 6 officials and 12 nominated members. The income of the municipality is over Rs. 50,000 per annum. Bannu is the great distributing centre for the country population and has also a considerable trade with Afghanistan. The municipality is a prosperous one in every way. The city is paved with bricks, well drained and will compare favourably in this respect with any town in the province. The incidence of taxation is very heavy, Rs. 3-7 per head, but a great part of this is paid by the outside population who flock in great number to the Friday fair.

The Lakki municipal committee consists of 4 officials and 8 nominated members. The population of Lakki is mainly agricultural and there is little trade. The municipality has always found it hard to make ends meet and the octroi which has recently been abolished was much resented by the resident *zamindars*. The incidence of taxation before the abolition of octroi was Re. 0-14-10 per head of population.

Section F.—Military and Border Military Police.

Chapter III, F.

Military and Border Military Police.

The cantonment lies between the city and the Kurram river. The garrison consists of two native infantry regiments quartered in fort Edwardes and a native cavalry regiment and a native mountain battery with lines outside the fort. With the exception of the Kurram post—the frontier outposts have all been made over to the Border Military Police. The garrison is under the command of a Brigadier-General.

Recruiting.

A few Marwats are to be found in the native cavalry and Wazirs are recruited for the Baluchistan regiments but the total number of Bannu men serving with the regular army is very small. The Waziristan Militias recruit largely from the Bannu district, Bannuchis, Marwats and Wazirs all being represented in their ranks. Bhitannis are to be found only in the Border Military Police and do not take readily to service. The question of recruiting whole companies or squadrons of Marwats for the regular army is under consideration.

Border Military Police.

Although it was in 1886 that the control of the Punjab Frontier Force was transferred from the Lieutenant-Governor to the Commander-in-Chief, the frontier outposts up to 1890 were garrisoned partly by local levies and partly by detachments of regular troops under the command of the officer commanding the cavalry regiment in Bannu. In 1891 this system was abolished and a force of Border Military Police raised for the protection of the border. The Kurram Garhi post alone continued to be garrisoned by regulars. The sanctioned strength of the Border Military Police is 421 with 9 native officers. The outposts with their normal garrisons are given in the following table :—

Barganathu	outpost	...	...	27 Rifles, B. M. P.
Old Gumatti	"	...	...	18 Rifles, "
New Gumatti	"	...	...	50 Rifles, "
Kurram Garhi	"	...	...	22 Rifles, N. I. 12 sowars.
Baran Islam Chowki	"	...	...	41 Rifles, B. M. P.
Jani Khel Burji	"	...	...	50 Rifles, "
Wali	"	...	...	26 Rifles, "
Tajori	"	...	...	30 Rifles. "
Khairu Khel	"	...	...	25 Rifles, "

A varying number of Border Military Police sowars are stationed at each post, The remainder of the Border Military Police occupy lines between the cantonment and the Kurram bridge. In the protection of the border from frontier raids, the system of pass responsibility is a prominent feature of our policy. The Wazir and Bhitanni tribes settled in the district are responsible for the passes, at the mouths of which their lands are situated, receiving in return remissions of revenue. If it is proved that stolen property has been carried off through any

Chapter III, F.

Military and Border Military Police.

paritcular pass, the tribe responsible must produce the thief, recover the property or make good its value. The more important passes leading into independent territory are detailed below with the name of the tribe responsible in each case.

Name of pass.	Tribe responsible.	Distance from cantonments.
		Miles.
Spina Tangi	Hathi Khel	13½
Chashmai	"	12
Barganathu	Umarzai and Hathi Khel ...	11
Ping Khurra	Bizan Khel	7½
Khulboi	"	7
Zerin Garhi	Umarzai	5½
Gumatti	"	4½
Kurram	Muhammad Khel ...	6
Gidarai	" " ...	6
Baran	" " ...	7
Tochi	Bakka Khel "	8
Khaisora	"	14
Toda China	Jani Khel	21
Shaktu	"	22
Khui	"	28
Shamala	Boba and Bobak, Bhitannis	28
Chalkhana	" " ...	28
Khui	Boba " ...	31
Warmola	" " ...	31
Nugram	Boba and Bobak " ...	32
Khandai	Bobak " ...	35
Kharoba	" " ...	37
Jagranda	" " ...	40

Section G.—Police and Jails.

Chapter III, G.

Police and Jails.

Police History.

Table 39, Part B.

In 1862 the old police battalion was disbanded. From that year until 1873 the police force of the district consisted of a company at headquarters, whose duty was to guard the prisoners in the jail and government property and to act as treasure escort when required. There was also a numerous body of rural constabulary called *barkandazes* scattered throughout the district in the different *thanas* and *chaukis*, and seldom transferred from one locality to another, and there was too what was called a *risala* of mounted police. The whole force was under the Deputy Commissioner, who managed it much as he liked. After 1870 the number of men in the *risala* was gradually reduced, and from the savings thus and otherwise effected the force was re-organized. From the commencement of 1873-74 its constitution has been assimilated to that of the cis-Indus police. There are no special police duties in this district as compared with other districts. Patrolling is of course dangerous and occasional casualties among the men employed on this duty are unavoidable.

Chaukidars.

Table 25, Part B.

The *naubati chaukidari* system is in force by which each *hujra* is bound to contribute so many *chaukidars* for the protection of the village: in addition there is the ordinary village *chaukidar* paid at an average rate of Rs. 4 per mensem which is collected by the *lambardars* as a house-tax.

The sadr police station is the most difficult charge in the district, lying, as it does, at no great distance from the border and including within its limits a numerous population with more than a due proportion of bad characters. The work of the Ghoriwala police station, though not so heavy as the sadr, is by no means light while the border police stations, Domel, Mirian and Ahmadzai are charges of some responsibility. On the other hand the duties in connection with the Pezu, Lakki and Dadiwala *thanas* are on the whole very light.

Jails.

Tables 41 and 41(a), Part B.

There is one jail at headquarters with accommodation for 164 prisoners. Up to 1902 overcrowding was frequent; since the increase of the accommodation in that year and the improved arrangements for the transfer of prisoners complaints on this score have been less numerous but the average daily attendance is still in excess of the prescribed accommodation. Three times a month long term prisoners are transferred to Dera Ismail Khan in batches not exceeding ten in number. Owing to the absence of long term prisoners no skilled labour is available for jail industries, which are confined to corn grinding, oil pressing and similar simple employments.

Up to 1902 the transfer of long term prisoners to Dera Ismail Khan was frequently attended with casualties during the hot weather months as the prisoners were called upon to perform long marches and the accommodation in the few roadside lock-ups was quite inadequate. The marches have since been shortened and suitable lock-ups provided at reasonable distances apart—but the journey must always be a trying one in the hottest season of the year.

Chapter III, H.

Education.

Section H.—Education.

Education.

Table 43, Part B.

The Bannu district is still very backward in the matter of education but the last 20 years have witnessed a steady improvement in this respect. The percentage of literates to the total population was 2·1 in 1881, 2·7 in 1891, and 3·6 in 1901. In the North-West Frontier Province the district now stands second to Dera Ismail Khan in male literacy. In female literacy, however it falls behind Peshawar, Dera Ismail Khan, and Kohat. Educational facilities are more numerous in the Bannu than in the Marwat Tahsil and the city population thoroughly appreciate the advantages they enjoy. In Marwat the people are still loth to send their children to school. Thus it comes about that in the Bannu Tahsil 8 per cent of the male population can read and write, in Marwat less than 4 per cent.

The classes that avail themselves most of government education are government servants whether Muhammedan or Hindu and the Hindu shop-keeper class. In 1901, 35 per cent of the Hindu male population was returned as literate against 2 per cent. of the Muhammedans. The latter even when belonging to the wealthier classes only avail themselves of government education to a limited extent. Most well to do Muhammedan landowners send their sons to the village mosque. After they have learnt the *Qoran* only a small number go on to the government schools. These few join the schools when older than the Hindu pupils and hence they lag behind in the classes and often give up their studies in consequence. Religious prejudice against modern education still exists amongst the ignorant with whom must be numbered some of the most well to do families in the district. But this feeling is certainly less than it was 20 or even 10 years ago. The percentage of children of school going age under instruction in 1904-1905 was 14·6 in Bannu, the highest in the province. A beginning has even been made with the Wazirs and primary schools have been started in both the Ahmadzai and Utmanzai tracts.

Boys can study up to the entrance examination of the Punjab University at the Victoria Jubilee and Mission High Schools in Bannu. The former was raised to the status of a high school in 1898 and is maintained by the municipal committee, the latter raised to a high school in the same year is an aided school the property of the Church Missionary Society. Very few natives of the district go through the university course. Only one Pathan of the district, a Marwat, has so far taken the degree of Bachelor of Arts.

Outside Bannu town there is only one school teaching up to the middle standard, the vernacular middle school, Lakki. A list of the schools which conform to the education code is given below :—

Chapter III, H.
Education.

Table 42, Part B.

Schools.	High.	Middle.	Primary.	Zamindari.	Girls' schools.	Total.
Government schools	...	...	...	...	...	...
District Board ...	...	...	21	4	...	25
Municipal ...	1	1	...	...	2	4
Aided	1	...	5	...	2	8
Unaided ...	...	...	2	...	...	2
Total ...	2	1	28	4	4	39

For the supervision of the schools an inspector of the educational department is attached to the Bannu district, and is subordinate to the Inspector-General of Education, North-West Frontier Province and Baluchistan.

Female education.

Female education has always been very backward in Bannu, but the Gunter girls' school opened in 1904 has given a considerable impetus to female education at any rate in the city. There are now over 100 pupils and the curriculum includes Urdu, Gurmukhi, geography, arithmetic and needle-work.

Indigenous methods of education.

In nearly every village there is a mosque school, where both boys and girls are taught the elements of Arabic writing as set out in the *Baghdadi Qaida*. They then read the first *siparah* of the *Qoran* with the *mullah*, but are generally left in ignorance of the meaning of the sentences. Few children get beyond ten *siparahs* and very few complete the sacred book. The well to do pupils and those who intend to pursue a religious calling also make a study of Persian—the *Gulistan* and *Bostan* of Sadi being the works most commonly read in these schools. It is impossible for any student to carry his studies in theology and the subordinate sciences to an advanced stage in Bannu. Very few students however resort to the more famous academies of India and the general standard of oriental learning is very low. The majority of the boys forget even the little they have learnt before they reach maturity.

Script.

The common script and that taught in the public schools is Urdu. The *mullas* correspond as a rule in Persian. Hindu shop-keepers use the Hindi script common to their class throughout the north of India. Gurmukhi is also taught in Bannu.

Native Press.

There is one Urdu newspaper published in Bannu the *Tuhfa-i-Sarhad* issued from the mission press once a week. The circulation is very limited.

Chapter III, I.

Section I.—Medical.

Medical.
Table 45, Part B.

The post of Civil Surgeon is usually held by the senior medical officer of the Bannu garrison. A Civil Surgeon is also appointed for six months of the year, May to 31st October, to the charge of Sheikh Budin sanitarium. There are two government dispensaries in the district which are under the supervision of the Civil Surgeon—one at Bannu and one at Lakki. During the hot weather a dispensary is also opened at Sheikh Budin, the expense of which is shared equally between the districts of Dera Ismail Khan and Bannu but the management of which rests with the former.

The Bannu dispensary was founded in 1855. It is situated in a well wooded compound separated only by the road from the north wall of the city and is in charge of a second grade assistant surgeon. The remaining establishment consists of two compounders and six servants. There is accommodation for 25 male and 6 female in-patients. In 1905 the income of the Bannu dispensary was Rs. 6,587 of which Rs. 6,577 were contributed by the municipality. The expenditure also amounted to Rs. 6,587 of which Rs. 3,774 was the cost of establishment, Rs. 1,153 were spent on medicines and the balance on diet miscellaneous items and repairs. The annual number of in-patients treated at the dispensary varies from 400 to 500 and of out-patients from 17,000 to 21,000.

The Lakki dispensary has beds for 14 male and 8 female in-patients. The establishment consists of one fourth grade hospital assistant, one fourth grade compounder and three servants. In 1905 the income of this dispensary was Rs. 1,614 of which Rs. 1,514 were contributed from district funds and Rs. 100 from municipal. The expenditure was Rs. 1,614 of which Rs. 660 was the cost of establishment, Rs. 451 were spent on medicines and the balance on diet miscellaneous charges and repairs. The annual number of in-patients treated at this dispensary varies from 100 to 200 and of out-patients from 11,000 to 14,000.

There are two native *hakims* in the district each getting a salary of Rs. 20 per mensem from the municipal and district funds respectively.

In addition to the Government institutions is the Afghan medical mission, which enjoys a well deserved popularity amongst the people of the district and the wild tribesmen from across the frontier, who bring in their wounded after any border affray for treatment in the mission hospital. The number of in-patients annually treated by the doctors of the mission exceeds the number resorting to both the government dispensaries together and in 1905 was 2,048. The number of out-patients treated in the same year was 15,482. In 1905, 2,949 operations were performed at this hospital.

Chapter III.

Medical.
Table 45, Part B.

It is not a little disappointing to find that, despite the number of years the hospitals have been established and the thousands of people annually treated at these institutions, malicious misrepresentations can still shake the confidence of the people in European surgery and science. During the plague epidemic of 1907, a rumour was industriously circulated by certain ill-disposed persons to the effect that government was poisoning the wells in order to propagate plague. Although plague had not at that time appeared in Bannu, the rumour for a time at any rate obtained almost universal credence. For several days the people abstained from drinking well water and the hospitals were practically deserted for weeks.

Vaccination.

Table 46, Part B.

Small-pox was once so common in the Bannu district that a local proverb ran "until he gets over the small-pox, parents do not count a child their own." Mr. Thorburn tells us that in 1877 small-pox was looked upon as a disease which every child must face, that one case in ten was fatal and that of the recoveries one-fourth were disfigured for life. Since those days the change wrought by vaccination is little short of wonderful and progress during recent years has been exceptionally rapid. Even in 1901, when the district was first separated from the Punjab, Bannu headed the list of the five frontier districts in the average rate of mortality from small-pox both for that year and for the five preceding years, the figures for 1901-02 being 18 and for the quinquennial period 24 per 10,000 of population. In 1905-06 there were no deaths from small-pox during the year and the average mortality from small-pox during the preceding five years was only 7 per 10,000 of population. In the same way the proportion of successful vaccinations rose from 1,700 per 10,000 of the population 1896-1901 to 2,100, 1900-1905. In 1901-1902, 6,914 persons were vaccinated: in 1905-06 the number was 10,604. The Vaccination Act has been extended to the town of Bannu and though evasions of the act were at first frequent, its provisions are now rigidly enforced. The total cost of the establishment during the year 1905-06 was Rs. 1,488 which was paid from local and municipal funds. The average cost of each successful vaccination was in the same year Re. 0-2-5 as against Re. 0-3-10 in the year 1901-02.

Chapter IV.
Places of interest.

CHAPTER IV.—PLACES OF INTEREST.

Bannu.—The headquarters of the Bannu district. Population 14,291, height above the sea 1,279 feet. A municipality with an average income of Rs. 50,000.

Principal buildings.—Kasuria mosque, *tahsil* and *thana*, Vernacular Jubilee High School, Hospital, Victoria Library and Nicholson Hall.

The city is surrounded by a high wall, is paved with brick, and is well drained. In 1890-91 the city was extended by the taking up of forty-six and half acres of land. Bannu cantonments with a garrison of two regiments of infantry, one of cavalry and a mountain battery are situated between the city and Kurram river. Shut in on all sides by cantonments are the civil lines, the courts, and the public gardens. The latter contain a great variety of trees and shrubs. The Afghan medical mission is situated outside the parade gate of the city.

The city was founded in 1848 by Sir Herbert Edwardes and was named by him Dhulipshehr after the young Maharaja. The fort built in the same year was similarly named fort Dhulipgarh. In 1869 the city was re-named Edwardesabad after the founder. But in 1903 the name was changed to Bannu and the fort re-named Fort Edwardes.

The city has a considerable trade with Dera Ismail Khan and Afghanistan. Every Friday a fair is held which attracts the whole of the surrounding population as well as a number of trans-border tribesmen.

Lakki.—The headquarters of the Marwat Tahsil. Population 5,218, height above the sea 996 feet. A municipality with an average income of Rs. 6,000

Principal buildings.—*Tahsil* and *thana*, hospital, and rest-house.

The present site of Lakki on the right bank of the Gambila has been occupied by the original settlements of the Sekundarkhel Marwats ever since the expulsion of the Niazais from the district. In 1844 Fateh Khan Tiwana built a small fort on the left bank opposite to Lakki and induced a certain number of traders to settle round it. The new town was called Ehsanpur and continued to be the capital of Marwat till 1864 when owing to floods and the never ending plague of mosquitoes the Deputy Commissioner allowed the inhabitants to cross the Gambila and settle among the Sekundar Khel hamlets. Now all that remains of Ehsanpur are the crumbling mud walls of the old fort.

A Friday fair is held at Lakki in imitation of the Bannu fair but attracts only a very small number of visitors.

Akra.—The name by which the mounds on the banks of the Lohra are generally known. These are situated in the village of Bharth and are the only archæological remains of interest in the district.

A description of the Akra mounds is given on page 24 of the Gazetteer. A more detailed account will be found in Dr. Stein's archæological report of the North-West Frontier Province, 1905.

Sheikh Budin.—Sheikh Budin* (4,516 feet) or as the natives call it *ghund* 'the hill,' which rises abruptly from the south-west end of the Sheikh Budin range, owes the preservation of its original altitude to its being capped with a great mass of imperishable limestone. It is in the extreme south of the district, its summit being 64 miles by road from Bannu. Now both crowned and crowded with fifteen bungalows, besides many other buildings, it has been a hot weather retreat for Europeans from Dera Ismail Khan and Bannu almost since annexation. A good road, (but impracticable for wheeled traffic) runs from Pezu up to the station, and a pathway from the village of Khairu-khel Sarga is much used by natives. The hill itself is bare and ugly, and the amount of space available within the limits of the station is very small. Besides grass, which in good years, notwithstanding the shallowness of the gravelly soil, is abundant, little else grows on the hill. A few stunted wild olives and some acacias and dwarf palms are to be seen amongst the rocks and in sheltered nooks. As a sanitarium Sheikh Budin is salubrious, but from the middle of June, until the July or August rains come, the heat during the day is very great, the thermometer often ranging between 88° and 93° inside a bungalow. During the summer a steady breeze usually springs up about 10 and blows from the south nearly all day. This, in conjunction with the dryness of the atmosphere, makes the heat less perceptible than it otherwise would be, but in June and July a *punkah* is almost a necessity during the heat of the day. The chief want of the station is water, there being no springs on the hill. Six large masonry tanks now partially obviate this want, but Europeans still have their drinking water brought up the hill from the springs at Paniala. Every third or fourth year the tank water is expended before the supply is replenished by rain and great difficulty is then experienced in getting sufficient water up from below for all purposes.

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* So called from Sheikh Baha-ud-din, the saint whose shrine dominates the top of the hill.

GLOSSARY OF THE VERNACULAR WORDS.

Adna Malik.—Inferior owner.

Baghdadi Qaida.—Alphabetical Arabic Primer.

Bajra.—A kind of millet (pennisetum typhodeum).

Band.—A dam.

Banniah.—A Hindu shopkeeper.

Barani.—Dependent on rainfall.

Barat.—An assignment of land revenue.

Bhayachara.—A tenure in which possession determines the measure of each proprietor's right.

Bhusa.—Straw.

Chauk.—Village meeting place.

Chauki.—Police road post.

Chaukidar.—Watchman.

Chilam.—Tobacco pipe.

Doab.—Country lying between two rivers.

Durbari.—Entitled to appear in Durbar.

Fakir kaum.—Professional beggars.

Ghi.—Clarified butter.

Gur.—Solid native sugar.

Habshi.—Negro.

Haji.—Pilgrim.

Hakim.—A native doctor.

Hamsaya.—A dependent.

Hindkai.—Non-Pathan.

Hujra.—Village guest house.

Inam.—An assignment of land revenue.

Jagir.—An assignment of land revenue.

Jagirdar.—Jagir-holder.

Jinn.—Ghost.

Jirga.—Tribal representatives.

Jowar.—A kind of millet (sorghum vulgare).

Kanal.—A measure of area (one-eighth of an acre).

Kharif.—Autumn harvest.

Kureshi.—A member of the Kuresh family.

Kursi nashin.—One who is entitled to a chair.

Lambardar.—A village headman.

Lassi.—Whey.

Lungi inams.—An assignment of land revenue.

Malik.—A chief.

Markhor.—Wild goat.

Mash.—A kind of pulse.

Mauza.—A village.

Moth.—A pulse (phaseolus aconitifolius).

Muharrir.—A clerk.

Mung.—Phaseolus mungo.

Nagha.—A fine imposed on account of failure to supply canal labour.

Nahri.—Canal irrigated.

Nala.—A ravine.

Naubati Chaukidar.—A watchman.

Pattidari.—A form of tenure in which customary or ancestral shares are the measure of proprietary rights.

Patwari.—Village accountant.

Pergunnah.—Tahsil.

Pir.—Spiritual leader.

Punkha.—Fan.

Rabi.—Spring harvest.

Rais.—An influential gentleman.

Rodkohi.—Land irrigated by hill-torrents.

Sanad.—Certificate.

Sayad.—Descendant of the prophet.

Sharmana.—Compensation for disgracing a Pathan.

Sipara.—A part of the Koran.

Sohaga.—Harrow.

Sunar.—Goldsmith.

Takavi.—Loan granted by Government to a land-owner for agricultural purposes.

Talib.—Disciple, a divinity student.

Tand.—A perennial flow of water.

Tappa.—A tribal sub-division.

Taraf.—A sub-division of an estate.

Tarkhan.—Carpenter.

Thakbast.—A map showing the boundaries of one or more estates.

Thana.—Police station.

Ulama.—The learned classes.

Vesh.—A tribal partition of land.

Zamindar.—Land-owner.